

April 1, 1926

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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVIII.

JACKSON, MISS., April 8, 1926

NEW SERIES  
VOLUME XXVIII, No. 18

Students of Howard College are said to have contributed over \$13,000 in their recent endowment campaign.

The International Council of Religious Education, which is the organization representing the Interdenominational Sunday School work of America, meets in Birmingham, Ala., April 12-18.

Southeastern Clergy permits will be honored in the purchase of tickets to Houston for the Southern Baptist Convention from any points east of the Mississippi River. However, in some cases the fare will be less on the certificate plan than on the clergy permit. Ask your railroad agent and make your reservation early.

If at any time you are sent a Baptist Record envelope just hand it to a friend or neighbor who is not now taking the paper and ask him to give you or send to us his subscription. Some friends have asked for these envelopes and are passing them on to others or are asking that the subscription price be put inside, the name and address on the outside and returned. Try it; it works well.

In a One Day Revival Meeting on Sunday, March 28, the Leland Church received 79 new members. After organizing and directing his members in a week's intensive personal work, the pastor, Dr. E. H. Marriner, preached three sermons on Sunday, the result being 25 additions in the morning and 54 at night. This makes 197 additions to the membership during the past 18 months.

Pastor J. W. Mayfield of McComb is this week assisting Pastor J. A. Barnhill in a meeting at Calvary Church in Memphis.

A letter from Brother J. L. Boyd at Rochester, Minn., says Mrs. Boyd is slowly recovering after a second operation, which was severe. They hope to be back at Magee by the end of the month.

Dr. Ben Cox of Memphis has gotten out a second edition of his pamphlet, "An Army Y. M. C. A. Parson", giving his experiences during the World War. He has also a helpful tract, "If Jesus Was the Son of Joseph", also "Twelve Letters of a Tennessee Traveler", this last telling his experiences abroad last year.

These are strenuous days in the completion of the annual campaign in our churches for the work of missions. The Convention at McComb set the pace by a helpful series of addresses. The Women's Convention in Laurel will make all who attend want to do their best. And the regional conferences being held under the direction of Brother Deaton of the department of Stewardship are reaching a large number of men. The reports from these meetings are most encouraging. But after all the success of our mission work depends on the individual offerings and prayers of our people. That means that unless you and I give of our substance to carry on the work it cannot be done. All the conventions and conferences in the world won't meet the needs of our work. Has your gift been counted? Has your church made its offering?

It is said that Seventh Day Adventists in proportion to their members are baptizing twice as many people as Southern Baptists. All their members give a tithe of their income.

Rev. Francis Judson Chastain has accepted the call to Coldwater and Arkabutla, and will come to this field from the Louisville Seminary in May. Welcome, and may the Lord greatly bless the churches and pastor.

The State W. M. U. is in session at Laurel as we write. The trains were well filled with Baptist women on Tuesday on the way to the Convention. Every arrangement had been made in Laurel for the comfort of the guests and the program was second to none they have ever had. Our prayer is that the meeting may greatly advance the work of the kingdom.

Louisville, Ky.—To Rev. J. S. Riser, Jr., of Terry, Miss., and pastor of Brookfield and Fairland Baptist Churches, Shelby County, Indiana, goes the distinction of being the first student to win a degree from the Southern Baptist Theological Seminary since the move to its new suburban home. Rev. Mr. Riser has just completed all requirements for his Doctor of Theology degree, which he will have conferred on him at the commencement exercises in May. Brother Riser is a graduate of Mississippi College. The degree which he has recently won requires five years of residence work in addition to a Bachelor of Arts degree or its equivalent from some accredited college or university.

## SOUTHWIDE SOUTHERN BAPTIST INDEBTEDNESS IS AS FOLLOWS

Foreign Missions			
	With Banks	\$928,079.27	
	Letters of Credit	1,714,391.43	
	Total		\$2,642,470.70
Home Missions			\$1,400,000.00
Education Board			
	Current	\$162,500.00	
	Bonded	150,000.00	
	Total		\$312,500.00
Southwide Schools			
	Southern Baptist	\$1,000,000.00	
	Southwestern Baptist	336,969.00	
	Baptist Bible Institute	305,000.00	
	Total		\$1,641,969.00
Southwide Hospitals N. O.			\$756,000.00
Total for Southwide Objects			\$6,752,939.70

MISSISSIPPI'S GOAL FOR APRIL 1926 IS \$250,000.00. This is our part of the Southwide goal of \$2,500,000.00.

### OUR SALVATION IS IN GOING FORWARD.

Mississippi Baptists raised in April 1923 \$201,184.85. If every church will increase its contributions during the month of April by twenty-five per cent of the amount contributed April 1923, we shall reach our goal of \$250,000.00.

R. B. GUNTER, Cor. Sec'y.



## MISSISSIPPI AND EVOLUTION

I have read with some interest and concern your editorial page in the Record for March 4, 1926, inspired by the passage of an anti-evolution statute by the Mississippi legislature and entitled "Mississippi Joins Tennessee." It seems to me you overlook some important aspects of the subject with which you undertake to deal.

You are no doubt aware that most scholars accept the general doctrine of evolution as a matter of course and that this has been true for a good many years. Among the learned opposition comes from a very small minority. There is no question about this. If you doubt it consult Britannica or any other standard encyclopedia under the head of Evolution. With the ignorant the case is perhaps different. I make no point, however, on the proportion of people who accept the doctrine. It is certain a considerable number do. We will agree, I think, that the theory of evolution and the Bible, literally interpreted as an authority on science and philosophy, are in hopeless conflict on a number of the necessary components of a liberal education. I take it that no one would say a man can be educated and cultured without having considered the origin of the universe, man's place in nature, and similar problems. You will agree with me also, will you not, that the social and political rights of those who believe in evolution and those who accept the Bible as interpreted by the Fundamentalists are exactly the same? I think your editorial virtually concedes this. The necessities of the case, it seems to me, oblige us to say that you have no more (and no less) right to keep the one doctrine from my children than I have to keep the other from yours, though it must be admitted this commits us in a way to the paradox that somebody has a right to be wrong.

Now it is nonsense to talk of teaching philosophy, biology, geology, sociology, ethics—or history, even, without dealing with matters on which evolution and the Bible conflict. Possibly we are under no necessity of looking to either source for a solution of these problems. For the present purpose, however, let it be granted that we are. It follows then that the field of education cannot be covered without teaching either the Bible or evolution. Whence to exclude one from a curriculum is to include the other. In other words, a law prohibiting the teaching of evolution is in effect a law requiring the teaching of the Bible. Now if your rights are invaded by the teaching of evolution in the public schools, then by the same token the rights of evolutionists are invaded by the teaching of the Bible. Is there any escape from this proposition?

It must be admitted there is no early prospect that either party to the controversy will convince the other of error. Territorial segregation of the opposing camps is (fortunately) impracticable. Since we have to live together and all of us (I hope) are willing that everybody's rights be respected it behooves us to seek the best way in which this can be accomplished. Let us look a bit more closely into the nature of our problem.

The propositions of the Bible are not self-evident. If they were all sane persons would believe them, no teaching would be necessary, and the most timid believer would not fear the propagation of contrary doctrines. Nobody would be alarmed if, for example, I should say that the sum of all the parts is less than the whole or that a straight line is not the shortest distance between two points. Nor do the propositions of evolution prove themselves. They are no more than inferences purporting to be based on known facts. The inquirer examines the facts and if they appear to warrant the inferences he accepts them, otherwise he rejects them. Belief or disbelief in the Bible, in so far as it is rational, can be arrived at only in the same way. Even on the theory that we are under a moral or re-

ligious duty to believe particular things, a man recognizes such duty only on what appears to him to be satisfactory evidence of its existence, and, the duty assumed, he can not determine among conflicting doctrines which ones he is required to believe unless he appraises evidence. The proneness of the human mind to espouse doctrines on insufficient evidence has nothing to do with the ease, it is the mental process with which we are concerned.

Is it not obvious therefore that no pupil can hold a belief for which there appears to him to be no logical warrant? Would you have him do so if he could? What objection can there be then to placing all the facts before the pupil, and telling him that from these facts some men have deduced one theory and some another, and letting him draw his own conclusions? What reason is there for thinking truth would ultimately suffer from such procedure? If a thing is true no genuine evidence can be set up against it. There is no such thing as a conflict of facts. Is there room among intelligent men for any doctrine that cannot survive the test proposed?

Some such process is bound to take place in any school where an attempt is made to deal with the subject-matter on which the two doctrines conflict, whether the anti-evolutionists like it or not and in spite of all their statutes, though of course it is possible for them greatly to embarrass the public schools and hinder the progress of education. The heaven of evolution, whether it be good or evil, has permeated all classes. Any effort at restrictive legislation is therefore bound to meet with opposition. The result is almost certain to be a compromise on a measure more or less equivocal and inconclusive. (My information is that even the Southern Baptist Convention had some difficulty in dealing with the subject of evolution.) Your Mississippi statute is a good example. As you say in your editorial, it does not prohibit the teaching of evolution as applied to plants and the lower animals. If you have looked into the subject at all, you are aware that the evidence purporting to prove evolution of the lower forms of life purports also the evolution of man. If a pupil is taught the facts as to one can all the king's horses and all the king's men keep him from seeing their relation to the other? But grant that you can get a law that goes definitely to the root of the thing: do you think for a moment that in this day and age it would prevent people from sooner or later learning the facts on which the theory of evolution is based? Would not the law indeed tend in a way to destroy itself by stimulating a fatal curiosity in active minds? Would it not create a demand for a sort of "bootleg" evolution? Consider the belief that the earth is round and revolves about the sun. I do not overlook that in a recent editorial you undertook to show that the Bible is not inconsistent with these facts of astronomy. Yet you must know that the men who first promulgated these principles were bitterly persecuted by the church, you must know also that the ground of this persecution was the identical ground on which you are basing your present fight, to-wit, that the opposed doctrines conflict with the Bible. But the earth is round, and it does revolve about the sun, and knowledge of and belief in these facts have become universal among educated and intelligent people. That the scientists were right and the church was wrong is beside the present question: the point is that truth prevailed, not only without artificial aid but in the face of strenuous opposition. If truth could not be suppressed three or four hundred years ago what reason is there for thinking it can be suppressed now? If you are as sure of your ground as you would have us believe are not your misgivings altogether unwarranted?

However, if you think it unsafe to trust your doctrines to competition with conflicting doctrines in an open field, I see but one way out of our difficulty, namely, to abandon the public school

system beyond the elementary grades and leave further education to private enterprise. I am assuming it would be in a way practicable to exclude both the Bible and evolution from grade school courses. Private institutions would of course be free to meet the demands of any and all classes. Do you see any other possible solution? I am aware that to most people this suggestion is startling. Myself, I think the proposal has a good deal of merit, not only as a way out of our present trouble but on general grounds. Granting that the state has a right to tax you in any degree for the education of my children (which is granting more than is warranted, in the opinion of no less a thinker than Herbert Spencer), everybody realizes that we have to stop somewhere. Is there anything sacred about where that point is? The abandonment of public schools to the extent I have suggested, would, in the first place, reduce taxes enormously. That would surely be worth while. It would also put our higher institutions of learning on a merit basis and free them almost entirely from the influence of politics and graft. Only those meeting a public demand would survive. Is there any ground for supposing that such schools would not meet the purposes of education better than it is met now? The number of high school and college graduates might be greatly reduced. But who thinks there would be serious danger of any boy or girl having the capacity and desire for an education not finding a way to get it? What others are worthy of a higher education, at the expense of the state or otherwise? But this is aside from the point. I may be wrong about the proper function of the state in matters of education. I think you will agree, however, that my suggestion offers a solution of the difficulty we set out to consider.

In my opinion the value of what I have said depends in no degree on my personal beliefs. Some of your editorial comments, however, cause me to think you may have a different opinion. I now inform you therefore that I think the general theory of evolution is sound, I am, indeed, unable to conceive of a rational alternative.

HARRY ALLARD.

## OBSERVATION AND COMMENT

Dear Brother Editor:

Baptist churches glory in their autonomy and independence, and individual Baptists glory in their freedom in worship and their privileges as priests of God. These characteristics of equality, freedom and independence are a great boon, but have sometimes been abused. Their abuse has brought hurt to the cause of Christ and to the Baptist denomination. Thus it happens that the glory of Baptists is also their peril. The writer has been a Baptist for more than thirty years, and something of an observer for even a longer period of time, and it is our conviction that Baptists have not yet fully learned the fine art of working together. Perhaps, they are learning. Our meaning may be made clear by some examples.

There are two weak Baptist churches about one mile apart, which united could have made one good, strong church, a mighty factor in the community for the gospel and for good. In fact, they were formerly one church situated about a mile from a railroad village. The church building burned, and in discussing the matter of rebuilding the advisability of moving to the village, which had grown up since the original church building was erected, arose. Some of the brethren were attached to the old spot and would not move, though the majority voted in conference to move to the new location. In consequence they divided after much wrangling and built two small houses of worship. No principle was involved, it was only a matter of personal preference. But they asserted their high privilege of individuality. In another community there are two small churches in consequence of a division and separation over a preacher. The



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occasion of the original quarrel has long since passed away. But the ill feeling engendered by the strife still lingers, and the separation remains. Individual Baptists asserting their "rights" of choice have thus hurt the cause of Christ. A third case in point: In the wanderings of this scribe he was in the home of some good Methodist people. In the course of conversation it was revealed that the parents of both husband and wife were Baptists. Naturally an explanation was requested. The cause of the drift was not a question of doctrine. Here is their explanation. They were brought up in a rural district where there were both a Baptist and a Methodist church. The Baptist church was often in a wrangle and as often had no pastor. The Methodists always had a pastor and were ever at work. In a revival in the active Methodist church these young people with many others were converted. Out of disgust at the condition of the Baptist church a number of Baptist young people joined the Methodist organization. Other cases might be related where Baptists, forgetful of the injunction of Paul (Gal. 5:13), used their liberty as an occasion to the flesh. Individuality sometimes becomes an extremely large bump on many Baptist church members.

We need to learn how to live together and work together in the unity of the Spirit. In democratic bodies majorities should rule, and it is very important that Baptist majorities should be led by the Spirit of God.

OBSERVER.

I approve your editorial on one of my topics, also Brother Lee's story of the Call to Batesville confirms my position.

Yours and His,  
H. D. WILSON.

## THE GREATEST NEED

A. D. Muse, Evangelist

This is a day of specialization, departmentalization and organization. In the business world strong minds are giving themselves to long and prodigious labors in preparation as efficiency experts. Great corporations are paying large and fabulous salaries for men to take over the organization work of their enterprises and keep them in the most modern and expert condition. And such efforts are getting results. No business concern of any large proportions would attempt to operate today without the most modern organization and expert departmentalization. Such is essential to cope with the movements of the day and meet the keen competition.

The educational world is giving much time to the work of organization, departmentalization and correlation. The grades are more carefully correlated. The organization of the grades in to groups and their classification as juniors, intermediates and high school and so on is carefully worked out. The teacher is no longer employed on the ground that she has a county certificate but on what department has she prepared to work in—what has she specialized in. Here again results are commensurate with the efforts and expenditures.

The church also has followed in the wake of the new movements and has given much time labor and money to the question of system, organization and departmentalization. We can not now think of the church without having in mind a great mass of machinery and organization and manifold auxiliaries—departments, movements and drives and campaign and instructions of experts—experts in everything—Sunday school, B. Y. P. U. W. M. U. finances et cetera. And each expert has a prescribed and stereotyped course to follow in his given line of organization. In the matter of organization and machinery the church has come behind the world in nothing. And while efficiency schools are preparing efficiency engineers for various lines of commercial activity—giving to each supposed scientific instruction in his chosen line which he wishes to give himself to, our church schools,

colleges, universities and seminaries are putting in chairs and establishing courses to turn out experts in all the various corresponding lines of specialization in church and denominational work.

Such are getting results in the commercial and educational world. Are they getting results on the same scale in the spiritual world? To ask the very question is to run a danger. There has grown up a disposition throughout the whole life of our denomination to pronounce any one who sounds a despondent note, lifts a danger signal or implies a failure untrue to the cause and disloyal to the denomination, and opposed to the leaders.

As I write I have before me the papers of the Southern Baptists and the Northern Baptists. They are all carrying heart appeals for funds, the cry of inadequate support—the note of failure. Many of them carry advertisements—full page—large type—prominent—calls for money, for help—Notes of alarm. They have a crying need. They need money. But this all points to a deeper need. This all answers my question.

To attempt to enumerate the great needs and points of need in financial matters is so staggering, until, as a loyal Baptists we shirk to be caught in the grip of the gloom of it. Every secretary is crying under a load he can not bear. All the time our denomination is creaking under the load of tremendous machinery and top heavy organization. And every time a need is found a new organization is created and a new expert is born.

Why the difference? Why do the efforts obtain results in the commercial and educational world and not in the spiritual world?

The answer is easy. The church is not an organization, it is an organism. The church is not a machine, it is a body. A body does not have parts, it has members. A body possesses life. The body operates as the result of the unfolding of an indwelling life. Members do not operate by a mechanical process, they function by a vital force from within. A body does not obtain action and movement from an external force. Machinery is built and then hitched on to something from which comes the driving force.

God created the body of man and breathed into it the breath of life. The church is the body—mystical body—of Christ. The church is indwelt by the life—the Spirit—of Christ. The body of a man operates in proportion as the vital forces are kept healthy and vigorous within him. The strong robust child is a problem. The weak, run down anaemic child is a problem. The life of the one needs directing, not suppressing. The life-abounding, bubbling over life needs to be hitched on to something.

Life must have an outlet. Direct it, hitch it on to something and you conserve it and make it count. You don't hitch the body of the life on to something to get action. You hitch it on to something to conserve it—to save it. To keep the wonderful powers from being dissipated and the energies from being wasted.

The other child is a problem too. With the first the problem is to find something for him to do. I know I have two. I spend most of my time trying to keep from saying don't all the time and say do—that is fine—good. With the anaemic you are always trying to get him to do something. With the first you are trying to get something for him to do.

The church is the body of Christ. After the resurrection He breathed upon them and said, "Receive ye the Holy Spirit." After His ascension, on the day of Pentecost the Holy Spirit came upon them officially and came into them—and has dwelt within the church since. When God created the body he breathed upon it and it became a living soul—man did. When Christ breathed upon the church the life was given—the life of the Holy Spirit. The body was an organized mass of members, but motionless, powerless and useless until God breathed upon it. The church was a lifeless powerless mass of members until the Spirit of God came upon it. The

body could not be hitched on to an external force for action.

On the day of Pentecost the Spirit of Christ—the Holy Spirit—came upon and into the body of Christ—the church. From that day to this the churches of Christ have been different from all other gatherings of people or organizations of men. They have been the light house of the world, the herald of progress, the leader of civilization and the source of all the worlds moral leadership and spiritual power.

The Shekinah glory departed from Israel. But the Spirit will never depart from the church. The Church and the Spirit will be removed together at the rapture when He comes for his people.

Jesus prayed the Father for the Spirit. The Father sent the spirit. The Spirit abides forever. He came at Pentecost upon the body. He comes to the heart of the individual at regeneration. He abides forever. He came once at Pentecost. He comes once into the believer who is born of Him—at regeneration. There is one receiving—there are many fillings. We receive Him once—at regeneration.

We are filled often—when ever we feel deeply the need and yield life, heart, will, ambitions and desires to Him—and earnestly ask Him.

The filling with the Spirit results in exactly today what it did on Pentecost:

1. A unified church—"They were all in one accord."
2. A praying church.
3. A soul saving church.
4. A church that is bold and uncompromising in its proclamation of the word of God.
4. A church that the world fears and respects.
5. A clean church life.
6. Plenty of money in the church treasury.

There is no scriptural warrant to pray for the coming of the Spirit. He has already come. We do need as individuals, as a church, as a denomination to yield to him for filling, power, leadership and influence. We do need to learn not to quench Him—cramp Him—crowd Him out. And above all we need to depend on Him. He loves to have us rest upon Him. He is grieved to see us depend upon machinery of our devising instead of upon His power.

The curse of the Laodicean church was that it counted itself rich and in need of nothing.

How we grieve the Holy spirit of God when we boast of men, money and machinery instead of implicit reliance upon Him.

We do not discredit organization—the best. The tabernacle was the best that Israel could devise.

The Temple was the greatest the world had ever seen or has yet seen. The Spirit has to wait until there was a body to come upon and into. Not only so but He elaborated the organization after Pentecost. He set Deacons, elders, Evangelists, teachers and pastors in the church. But the danger comes, the Spirit is grieved and power leaves when we put the emphasis on organization instead of upon Him.

The Spirit of God can use only a surrendered life. The Spirit of God can use only a dependent man, church or denomination. The Spirit filled and self surrendered life has plenty of money and other things. The Macedonians gave beyond their means because they first gave themselves to the Lord.

The Spirit filled church has never needed money. The greatest missionary enterprise in the history of missions is the China Inland Mission. It has never asked for a dime. It has never needed a dime. It has sent out more missionaries than all other boards combined. It has never had an open door but it has had a volunteer to fill it. It has never asked for one to go. It has never had a volunteer but it has had the money to send it. When a door opens they pray for a man. When a man volunteers they pray for money. They have never asked for either.

George Mueller's orphans home has cared for  
(Continued on page 6)



## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD  
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JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

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October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.  
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### I WAS IN THE SPIRIT

There are some passages of scripture to which you can only come by gradual approach. They are like a great mountain whose summit you can reach by winding ways, and going from one hill top to another. What does John mean when he says, I was in the spirit.

We do not spell spirit with a capital S, for we do not believe he means he was in the Holy Spirit. There are those who believe that man is a highly improved animal, but merely an animal. We heard a state senator recently making a speech in the Mississippi legislature say that we now know that what men call mind is simply the matter of the brain functioning in a certain way. He was speaking as an advocate of evolution. To him apparently the human body including the brain was a composite of highly developed and well organized cells and thought is the output of the physical activity of these cells.

The ancient and modern Sadducees "say that there is no resurrection, neither angel, nor spirit, but the Pharisees confess both. Like Paul some of us are ready to say, "I am a Pharisee, the son of a Pharisee." We believe there is a spiritual world, that is a world which is composed of spirits, a world in which spirits live and move and have their being and are not cumbered with the flesh or subjected to fleshly limitations and conditions.

But man is both flesh and spirit. He has a body through which and in which his present earthly life is lived and in connection with which his present tasks and duties are performed. The body is at once his instrument of service and his handicap and hindrance. It is both, and may become more and more the one or the other. The flesh may be his servant or his master.

If it is his master, he is said to live in the flesh, that is to live for the gratification of its demands. Then he is said to be carnal, of the earth earthy. The flesh lusteth against the spirit. They are in conflict for supremacy and control. Also the mind of the flesh is said to be enmity against God, does not subject itself to the law of God and cannot.

We are spiritually alive, when we are quickened by the Spirit of God. Our souls have come in touch with Him and are alive in Him and unto Him after this. Paul says "Ye are not in the flesh but in the spirit, if so be that the Spirit of God dwells in you." That is to say the spirit is now dominant where the flesh used to be dominant. Our life and interests and outlook are all spiritual rather than carnal. Henceforth though the outward man may perish the inward man is renewed day by day. If Christ is in you the body is dead because of sin, but the spirit is life because of righteousness.

Now we have come to the top of one hill, maybe we can begin to climb the mountain. What does John mean when he says, I was in the spirit? He means more than Paul's statement con-

cerning all Christians, "Ye are not in the flesh but in the spirit." Paul meant that the spirit was uppermost, though we still live in the body and are limited by the body. John refers to a temporary experience of spiritual exaltation in which bodily sensations ceased, or he ceased to be conscious of them, and spiritual sensations alone were left to him. The eye of the heart was so opened and clear and keen that he saw only heavenly or spiritual things. The ear of his soul was so sensitive that he could hear the voice of God and all spiritual beings, but he did not hear the water lapping the rocks on the Isle of Patmos, nor see the soil which was his prison. The five physical senses for the moment were held in check, were unoperative. The spiritual sense was keen and accurate.

He did not need to be lifted from the lonely island to some faraway heaven. Who knows that heaven is far away? It is not the distance that separates us, it is our dullness. If our sins were removed, our blindness would be taken away. The seraphim, whom Isaiah saw and heard, said "The whole earth is full of his glory." The whole earth mind you. They did not say the celestial world is full of his glory, but the whole earth. They had eyes to see. The people among whom Isaiah lived did not. The Lord said of them, "Hear ye indeed but understand not, and see ye indeed but perceive not."

It is well for us that some men have been seers, have been able to see with the eyes of the Spirit. Bunyan in the Bedford jail forgot the prison walls and bars. He had a spiritual vision, he saw the way of life, the travelers and enemies along the way. He saw the land of Beulah and the celestial mountains. We may well thank God for those who have eyes to see. When John was in the Spirit, he saw more than most of us have ever yet been able to interpret. We need the spiritual sense.

### ANSWERING MR. ALLARD

On another page will be found an article by Mr. Harry Allard of Cape Girardeau, Mo., which deals with the Mississippi Anti-Evolution Law. You will of course read what he says and then read this. We have read it several times to gather from it his argument, that it might be clearly understood and clearly answered.

Remember the question at issue is the right and the propriety of legislation against the teaching of evolution. The question is not as to the truth or falsity of the theory of evolution. That is an important question, but too long a subject, if otherwise suitable, for discussion in these columns. The question is as to the propriety of legislation on this subject. The constitutionality is hardly open to question. Even Mr. Darrow seems to have quit worrying about that. About all are now agreed that it is a matter that the state has the abstract right to deal with. No question has been raised by the opponents of the Mississippi law anywhere so far as we know as to the constitutionality of the law.

Now as to the propriety or expediency of it. Is it well for the state to prescribe what shall be and what shall not be in the curriculum of a tax supported school? This question answers itself. Somebody has to decide, and as to the public schools, that is grammar schools and high schools, does decide what shall be included in the curriculum. This may be done by an individual teacher, by boards of trustees, by faculties, by the State Education Department, or by any body appointed for that business. But everybody knows that the final authority in this matter as in every other public matter rests with the state legislature. Now is it proper for the legislature to step in and exercise this right?

Ordinarily large liberty in all matters is left to the local administration. This is true in school matters and all other matters. This is democrat-

ic. But everybody knows that in a matter affecting the common weal, the legislature representing the state has the right and the duty to step in and supervise or regulate local matters. If some injury is being done or is threatened to the public then it becomes necessary for the state to act. Furthermore this matter affects all the people.

Evidently the people of Mississippi and the legislature of Mississippi thought such a situation had arisen. They are the proper judges of the matter and they have spoken their minds. There are people who don't like what they have said. There are those who think the legislature has made a mistake, but it hardly seems open to question that they have done what they thought right and expedient. There may be some from Missouri who will have to be shown, but it is no fault of ours if it takes a long time to show them.

Now as to the question of need for such a law. Mr. Allard says that the Bible and evolution are in "hopeless conflict", that is when the Bible is literally interpreted and when it speaks on the matters touched by present day evolutionist philosophy. Frankly we are of the same opinion. So are the vast majority of the people of Mississippi. So was the legislature. We believe the Bible is a book of facts, that it is largely history and that whatever it says on any subject, it speaks the truth without any admixture of error.

Now you can see exactly where Mr. Allard and we agree, and exactly where we part company. There are some people in this part of the world who will agree with him that the Bible is not reliable, but they constitute a very small minority. Believing that the Bible is true, we do not believe that the theory of evolution is true. There may be many people who believe it, there may appear to be many things which favor it, but these do not convince us because they are in conflict with what the Bible tells us. We believe that the Bible is the very word of God. We know that the evolution theory is the word of man. And we say, "Let God be true, though it makes every man a liar."

Now believing the evolution theory to be false, and knowing it to be unproven, even upon the testimony of its advocates we do not wish it taught to our children. And here comes in the fundamental principle of taxation. The American conception of law, of liberty and of religion, forbids the compulsory payment of taxes for the support of any religion, and the corollary of this is that we cannot be forced to pay taxes to destroy our religion, our religious faith.

Mr. Allard is absolutely wrong in saying that anti-evolutionists are insisting on teaching the Bible in the public schools. We oppose any law requiring the Bible to be taught in the public schools. We respect the rights of infidels and atheists and would not force them to send their children where the Bible is taught, nor compel them to pay taxes to support any institution where the Bible is taught. So also do we oppose the paying taxes for the support of schools which teach things destructive of the Bible. We hope this is clear.

Now as to a fair fight in an open field: we are for it first, last and all the time. If Mexico and Canada wish to go to war and get out in the middle of the Pacific Ocean they are at liberty to fight to their hearts content. Or if they confine their fighting to the territory of either contestant they may fight it out to a finish. But we have serious objection to their waging war in our front yard, and then asking us to pay for the ammunition. So if the evolutionists and the anti-evolutionists wish to turn all their guns loose and let them thunder until doomsday, there is plenty of room—on the outside. But we don't want this thing pulled off in the public schools. There are too many casualties among the children. We are not asking for the public schools as a means of propagating our religious faith. And we are not willing that the public schools



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shall be used to destroy the faith of our child-  
ren. The legislature steps in and stops the  
fight.

Yes we all have equal political rights, and  
that is exactly what we are insisting on. If any-  
body wants his children taught the Bible let him  
do it at home, send them to Sunday School and  
church, let him send them to a school of his  
own denomination. But don't let him insist on  
the infidel paying for his children's religious ed-  
ucation. If anybody wants his children taught  
that man came up from a lower order of animals,  
let him teach them that or endow a school to  
teach it. But don't insist on my paying for his  
children to be taught it in the public schools,  
or insist on my sending mine where they will  
have to be taught it. Mr. Allard is wrong, you  
do not necessarily include one when you exclude  
the other. Exclude all compulsory religious or  
unreligious teaching in tax supported schools.

Reference is made to past mistakes of relig-  
ious bodies in opposing scientific discov-  
eries, because religious people had mis-  
understood the Bible. Mistakes perhaps have  
been made. People may have misunderstood the  
Bible. But that has nothing to do with this case.  
For this is not a question of misunderstanding  
the Bible. Mr. Allard and the editor are agreed  
that the Bible and evolution are in hopeless con-  
flict. We understand the Bible exactly alike. The  
difference is that the editor believes what the  
Bible says and Mr. Allard does not.

### ABRAHAM THE HEBREW

The people commonly called Jews get this  
name from Judah the largest and most influen-  
tial tribe, the tribe which furnished the rulers  
of the nation through many centuries. They are  
also called Israelites from Israel, the name which  
God gave to Jacob because as a prince he had  
prevailed in prayer. The older though less com-  
mon name is Hebrew, because Abram is spoken  
of as a Hebrew, and the name has been made to  
cleave to his descendants. Abraham was not  
called a Jew of course, nor an Israelite, but he  
is called a Hebrew.

Like the word Christian it was not a name  
assumed by those who bear it, but was given him  
by other people, but it fits well, is a proper des-  
ignation and so stuck to him and his descend-  
ants. What does it signify?

The nearest word in our language to it is im-  
migrant, one who has come over from some  
other country and is looked upon as a stranger  
and sojourner in a strange land. That was true  
of Abraham, and that characteristic remained  
with him through life. He never owned any  
land in this new country until he bought a burial  
ground after Sarah's death. The people of the  
land of Canaan always looked upon him as an  
immigrant, and he had the spirit and habits of  
a pioneer all his life. He was never still, was  
always moving on.

This name of Hebrew is used more often in  
connection with the race in Egypt than anywhere  
else. Other people always spoke of them as  
Hebrews, or strangers. They adopted the con-  
ception. And David expressed it in his prayer  
to Jehovah: We are strangers before thee and  
sojourners, as were all our fathers. Our days  
on the earth are as a shadow and there is none  
abiding.

What we are interested in is the moral quality  
expressed in this idea of a Hebrew, and the mor-  
al effect of it on the life of a man and a race.

In the first place he became an immigrant be-  
cause of the urge of a moral purpose. There are  
people who have moved west to improve their  
financial condition. Not so with Abraham. "Now  
the Lord said unto Abram, Get thee out of thy  
country, from thy kindred, and from thy father's  
house, unto a land that I will shew thee." "By  
faith Abraham, when he was called to go out  
into a place which he should afterward receive  
for an inheritance, obeyed. And he went out not

knowing whither he went." His people were  
heathen, but he had heard the voice of God and  
obeyed.

Severance of old ties is the price we pay for a  
better life. It is the deep plowing of God's  
providence which makes a more fruitful spirit of  
faith and leads to a larger, freer, fuller life. The  
shackles of the past, the manacles of custom and  
convention can only be thrown off by a migra-  
tion. The independence, initiative, versatility,  
resourcefulness of the pioneer are proverbial.  
God calls us out to a new world and a new life.  
Sometimes he pushes us out. He says in his  
word that he does us like the eagle does her  
young, tearing up the nest and compelling us to  
move out.

The Hebrew spirit is the spirit of adventure.  
It is close akin to faith, when properly inspired  
is faith. The writer of the letter to the Hebrews  
in the New Testament speaks of the ancient  
heroes as pioneers of faith. Every paragraph  
begins with "By faith"—By faith Enoch, Abel,  
Noah, Abraham, Isaac, Jacob and the rest. It  
will push men into the wilderness, as it did our  
fathers who came to America, as it did our more  
recent forbears who pressed on into the western  
country. The spirit of the Hebrew is the spirit  
of perpetual youth. The Spaniards did not find  
the fountain of youth in Florida. But all Ameri-  
cans have found it in the spirit that pushes into  
all frontiers.

But the Hebrew spirit is not a matter of geo-  
graphy. It is not physical frontiers that beckon  
us on. It is the lure of truth, the conquests of  
righteousness, the call of great tasks, the oppor-  
tunities of service. The spiritual children of  
Abraham are yet desiring "a better country,  
that is an heavenly." Faith will push us into all  
these open doors, and enable us to bring all  
things into captivity to the obedience of Christ.  
We will be worthy of the name if we will in our  
day push the frontiers of the kingdom of God  
into every department of life, social, industrial,  
political, and if we will see that his kingdom  
shall come and his will be done on earth, on all  
the earth.

### HELP FOR BLUE MOUNTAIN NOW

Most readers of the Record have seen from  
the daily papers the activity of the Feild Co-  
operative Association, Inc., Jackson, Mississippi,  
in promoting Education in Mississippi. This in-  
stitution is a Godsend to our state, has already  
put hundreds of thousands of dollars to work  
in the education of our young men and young  
women. Again and again as we have known of  
large sums being given for education in other  
states we have rejoiced with them, but all the  
time there has been a pain in our heart that so  
little was being done by individuals or corpora-  
tions for education in Mississippi where it is so  
much needed.

And now comes the Feild Cooperative Asso-  
ciation, Inc., of which Mr. B. B. Jones is the  
modest president, and begins a work of lifting  
the educational standard in Mississippi with a  
promise of carrying it on to a hitherto unhop-  
ed for point if only proper cooperation is given.  
You will notice that this is a Cooperative Asso-  
ciation, which means that the people of Missis-  
sippi are called upon to help put the enterprise  
over. This is just and right in every way.

Already hundreds of young men and young  
women have gotten the benefit of loans from  
this Association and have been pursuing their  
work in college. The Woman's College in Hat-  
tiesburg received \$40,000 on their endowment.  
The M. S. C. W. at Columbus received \$100,000  
and the state appropriated another \$500,000.  
Millsaps College, Belhaven College, Whitworth  
College and others have been beneficiaries of this  
fund.

It is the plan of the Association to take up  
one college at a time and put it well on its way  
in its work of education. This is done for state

schools and schools of various denominations.  
Too much cannot be said in the way of approval  
and appreciation of this work of the Feild Co-  
operative Association, Inc., for it is providen-  
tially meeting a great need in a worthy way.

It so happens that the first school now on the  
program of its work, which will receive the ben-  
efit of its generosity, is our own Blue Mountain  
College. The college was struggling against  
great odds to finish its campaign for \$200,000  
endowment. This amount was not reached last  
year by half. It seemed impossible to go fur-  
ther. But the Lord sent help—Mr. B. B. Jones,  
president of the Association, was not only will-  
ing to give, but personally began the canvass to  
raise the money. He has gone to various col-  
leges and enlisted the cooperation of the student  
bodies. They have already begun to give, and  
the money is sure to be raised. Nobody need  
doubt that.

The plan is to raise \$30,000 from these col-  
leges. It is assured. And the Association will  
put another \$30,000 on this. This leaves \$40,000  
to be raised. The plan is for the Sunday Schools  
and public schools in Mississippi to give \$20,000  
and the Association gives the other \$20,000. All  
schools will be asked to give. Literature will go  
out from the Association's office in Jackson in-  
viting co-operation of the schools.

Our immediate concern is with our Sunday  
Schools. If one thousand Sunday Schools in Mis-  
sissippi average \$20.00 each the work is done.  
An effort will be made to raise this in sixty days.  
You are asked to take the matter up and do this  
immediately that Blue Mountain's endowment  
may be raised in sixty days. Already the Sun-  
day School at Clinton has sent in \$50.00, and  
there is more to follow. Send the money to  
President Lawrence T. Lowrey at Blue Mountain  
and tell him it is from your school for the en-  
dowment.

A telegram from Dr. George W. McDaniel  
urges that our Baptist women and others join  
in prayer in the interest of prohibition measures  
now before Congress. The matter is now before  
a committee of the Senate. Pray that the com-  
mittee may be divinely guided. A hearing will  
be given the dry forces Monday, April 12. Tele-  
grams to the judiciary committee urging no mod-  
ification and strict enforcement will do good.

Brother Stanley W. Rogers, who finishes his  
course in May at the Louisville Seminary, has  
been selected as one of two students to accom-  
pany Dr. J. McKey Adams to Palestine for re-  
search work and travel this summer. They will  
spend at least a month in Palestine and fifteen  
days in Egypt and Syria. They will also visit  
many interesting places in Europe.

We congratulate Brother Rogers on this op-  
portunity and hope he may find great pleasure  
and profit in it.

The First Baptist Church, Corinth, Miss., be-  
gins a two weeks' evangelistic meeting on April  
11th. Rev. J. B. Phillips, pastor of the Highland  
Ave. Baptist Church of Chattanooga, Tenn., will  
assist Pastor T. W. Young. Mr. W. J. Merri-  
s, Pine Bluff, Ark., will have charge of the singing.  
Dr. Young and his noble church have set the goal  
at 100 new members brought to Christ and into  
church membership. The Holy Spirit is already  
moving the hearts of the membership in this  
great endeavor.

The following churches have been placed in the  
budget with Baptist Record since last issue:  
Wiggins, Tillatoba, Bogue Chitto, Pinola, Cal-  
vary Church, Peoria, Miss. Also the following  
have sent in subscriptions, for which we thank  
them: Miss Kenna Reeves, McComb, Miss.; Rev.  
C. S. Wales, Ripley, Miss.; Mrs. Z. M. McElroy,  
Taylor, Miss.; Rev. D. W. Moulder, Lorena, Miss.;  
Dr. O. B. Quinn, McComb; Mr. H. L. Rhodes,  
Ackerman, Miss.; Rev. W. A. Gill, McComb; R.  
D. Pearson, Longview, Miss.



(Continued from page 3)

more orphans than all the church homes in England. They have never asked for a dime. When money is out they come together for prayer. They have often stayed in prayer for days at a time.

Oh what joy would fill the bosom of God if we would come one time for one year to depend upon God, look to God and rely implicitly upon His Spirit to open the doors of the world, the hearts of the people for money, the young to volunteer and the heathen to hear. There would be the going of the sound in the mulberry trees if the churches of Christ would come back to first things first and secondary things second.

SHAW, MISS.

### WHY NOT A NATIONAL EDUCATION DEPARTMENT?

By J. W. Cammack, Secretary,  
Education Board, S. B. C., Birmingham, Alabama

The Education Board of the Southern Baptist Convention has considered on several occasions in recent years the bills which have been in Congress, in one form or another for some years past, to establish a Department of Education and to place at its head a Secretary of Education to have a place in the President's Cabinet.

The proponents of this bill have been unusually active during the present session of Congress. Many appeals from various sources have come to the Education Board in recent weeks urging that we go on record as favoring the bill, and to so notify all Southern congressmen and senators.

After careful study of the proposed bill, and after trying to weigh the advantages and disadvantages, it is our judgment that the Department would not operate to the advantage of the tax supported schools, and would, in all probability, be a disadvantage to the denominational schools and colleges.

Among the observations which led to this conclusion were the following:

First: Nations which have had a centralized, and government controlled educational system, give us discouraging examples of the outcome.

Second: Specific cases of even state systems of education operating to the disadvantage of denominational schools are not rare. We are aware that the bill as now amended disclaims any purpose of this character, but all of us know the tendency to extend political patronage by the party that may be in power.

Third: We do not appreciate the force of the argument that a Federal Department of Education would work well because the Department of Agriculture works well. "Deadly uniformity" in Agriculture is not equivalent to "deadly uniformity" in Education. There is already too much effort to press every school into the same mold by the recognized standardizing agencies. The controlling forces in these organizations are not primarily interested in the Christian element in education. Again the elements that have come into our educational systems as a result of federal and state influences, since the days of Thomas Jefferson, have inevitably magnified those qualities that make for a strong state and a strong government, rather than qualities of moral and religious content.

Fourth: Recent appointments by the party in power, of committees and commissions which are to act upon matters of vital concern to all sections of our country, (and yet these appointees are not representative in their sympathies and ideals), is but one more indication that party power is still powerful. The South, as well as other sections, has a certain genius for education, and certain ideals in education. This applies to state schools and Christian schools. As rapidly as material prosperity comes to the South, this genius is expressing itself, and our schools are growing rapidly. The following paragraph from a recent editorial expresses a thought that is worth careful consideration:

"America is probably too divergent, too heterogeneous in its outlook for the success of any uniform plan of education to be thrust down the throats of the states. America may need Americanizing, (whatever that may mean), but America doesn't want a deadly and killing sameness followed in its textbook processes. The states should have what they want. An attempt to centralize plans probably would do more harm than good, and would be frightfully expensive."

Fifth: The Bureau of Education now in one of the Departments can quite successfully gather the educational data suggested in the proposed bill.

### ARE YOU SICK?

Mrs. Huff is up the Miff Tree  
On a seat fixed good and firm;  
And she'd like to tell the pastor  
A few things and make him squirm.  
Mrs. Huff was sick abed, sir,  
Yes sir, sick abed a week!  
And the Pastor didn't call, sir,  
Never even took a peek.  
Wasn't that enough, enough, sir,  
To provoke a Saint to wrath?  
And to make a Christian Pilgrim  
Wander from the Churchly path?  
When I asked her if the Doctor  
Called to see her, she said "Sure,"  
And she looked as if she thought I  
Needed some good strong mind cure.  
Then I asked her how the Doctor  
Knew that sickness laid her low,  
And she said that she had called him  
On the 'phone and told him so.  
So the Doctor called to see her,  
But the Pastor didn't go,  
For the Doctor knew that she was ill  
And the Pastor didn't know.  
Now the Doctor gets his bill paid  
With a nicely written check,  
But the Pastor, for not knowing,  
Simply gets it "in the neck."

—Selected.

### W. M. U. NOTES

Rua Rio Preto 670  
Bello Horizonte, Brazil,  
Feb. 4, 1926

Dear Friends:

Summer vacation is fast drawing to a close, and school opens in March. Little David and I have been here in the house nearly all summer, lone with the Indian girl who helps, while I work at other things. The missionaries here are few, and too busy to visit a great deal, so some days I never hear a word of English spoken, except the sound of my own voice, talking with the baby. He is splendid in conversation, that is neither English nor Portuguese, and strange to say, I understand it perfectly. Summer time the national and state conventions are held, and summer or vacation schools in the "Collegio Bautista." Rio has a special school now for ministers and workers. Many of the preachers never get any other kind of special training for their task.

Of course all of us will have a very heavy program for the school year, teaching day and night—a day school, and night school. I have the ancient and modern history courses and Bible, and my night work I think will be normal courses for the Sunday school teachers. Over and over again there comes back to us the words of Matthew Yates of China, in his last message to Southern Baptists, "There is so much to do, and so few to do it, God needs me." When you look at the tasks that you feel must be done, it seems humanly impossible. This is especially true in interior work.

I think little David already understands that he was born a missionary child, for he is very considerate of my time, and gives so little trou-

ble. He is the fattest, happiest little fellow, wakes in the morning playing and laughing, and stays good most of the day. A child is a great missionary asset, especially among the Brazilians who love children so, and whose homes are always over-flowing with them. It pleases them so that he is a born Brazilian, and they try to make him talk the Portuguese first. You ought to have heard the pleased expressions, when they heard little James Allen in the states did not like American food, and longed for Brazil.

We use the only building we have here for dormitory (for boys) administration building and church. Those poor boys sleep with bed over bed, like a train berth in one large room. If nothing else ever convinced me of the fact that Christianity and God are true and real, it would be convincing to see what marvelous things come of humble efforts against so many odds. It seems a miracle sometimes that so much could possibly come out of so little. In spite of financial difficulties, in spite of priests who constantly poison the minds of the people against us, and write that we are here for the money to denationalize the Brazilian youth, government agents, etc., in spite of our own limitations, God is ever above, about, and around all that is done to bring glory and honor—multiplying a thousand times the humblest effort. O, how gracious and good He is, and what peace in your heart even through the darkest hours!

Our pastor here is a native, whose story I want you to know. Far out in the interior one night a tired widow led her little boy by the hand through the darkness to find a priest to make confession seeking rest for the deep religious impulse of her hungry soul. She came to a church, and there was no priest present, and on she plodded through darkness of soul and night to the next church, but found none there. The humble home, where she lived with her five Discouraged and weary, she returned to her orphan children. As she reached the door, she looked back to see a light in front of a building, and said to the boy, "Son, what is going on there?" He told her that a new religion had come to town, the protestants. Anxious to give some expression to her religious impulse to worship, she took him and started out to this place. "Oh, could it be true?" How strangely moved she felt as she listened for the first time to the message of light and love and peace. Into the darkness of that night, a light shone that banished forever the restless longing of her heart. Dona Maria today has the joy of seeing all three of her sons preaching the everlasting gospel. One of them is my pastor, a godly man. Those that "walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

Her baby boy, now a young man has opened work in the old, historic capital of Minas. He told me the other night of Joaquim in his church, a boy who passed by one night on the way to the picture show. Joaquim heard singing from the hall, "The light of the world is Jesus", and he stopped to listen. Somehow he felt drawn back to the window. What a beautiful message to him:

"The whole world was lost in darkness and sin,

Thel ight of the world is Jesus."

The next morning he told his parents all about it, but they warned him that it was the work of the devil going on there, and by no means must he ever stop again. But another night he heard voices singing, and it seemed impossible not to go back. This time they begged him to come from under the window to listen inside. Timidly he entered and never again has he been ashamed to listen to such a story as he heard that night. When Joaquim reached home, he was locked out, and had to sleep in the streets. He was denied food, and his life threatened. Many times, he could not locate hat or clean clothes for the services. The day arrived to follow the Lord in

(Continued on page 8)



## Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### SOUTHERN BAPTISTS ON EXHIBITION

Not many of us realize that we are on exhibition every day of our life. Paul seemed to have lived in the consciousness of this fact to a marked degree. He said, "For we are made a spectacle unto the world, both to angels and to men." A spectacle is that which is exhibited to public view. It also conveys the idea of a grand display. The display may be an unwelcome, or deplorable, exhibition; a painful sight. The apostle suggests the same thought and impresses the same truth in Hebrews 12:1, "Therefore, let us also, seeing we are compassed about with so great a crowd of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame and hath sat down at the right hand of the throne of God."

The thought I wish to impress is that we are all made a spectacle unto the world, both unto angels and unto men. We are constantly in the limelight. The whole world has its eyes fixed upon us. The telescope of the critic is trained upon us. They are watching our every act; observing every advanced movement. While all this is true we should never forget the other half of this truth, that the eyes of our sympathetic friends are also upon us. They are interested in our successes, and our failures. It is an inspiration to know that the captain of our salvation has his eye fixed upon us. These facts should lead each of us to do our best as we run the race course. Furthermore, it should produce in us a sense of awe, as we reflect upon the omnipresence of Jehovah, and behold His searching, penetrating gaze.

What is the position of Southern Baptists today? In what sense are we on exhibition? A moment's reflection will make this clear. Our reputation is at stake. I stood on the Capitol steps in Jackson, Miss., on March 18, and observed a very interesting spectacle. It was in every sense a true exhibition, a display, a show. It was the occasion of demonstrating and exhibiting the power of the Chevrolet car. A great crowd had assembled to observe the feat. The best coach the Chevrolet produces was brought into action. On the sides were displayed in blazing colors this sign, "Exactly at 4:30 the driver of this car will ascend the steps of the Capitol building."

The time having arrived, the expert mechanic and chauffeur proceeded to put on the exhibition. The first flight of steps was made without difficulty. The onlooking crowd cheered frantically. The attempt to ascend the second flight of steps produced a spectacle, that was to a marked degree embarrassing to the director of the event. Some six or more efforts were made by the driver to ascend to the top without success. The crowd looked on. The car had demonstrated its inability to make good its boast. The failure without a shadow of a doubt hurt. The failure did not prove that the Chevrolet car is altogether worthless, not by a great deal, but it did prove its inability to do what it started out to do. This was an unwelcome and deplorable exhibition; a painful sight.

The lesson is too self-evident to need comment, but for fear some will fail to get it let me remind every Baptist within our ranks that we are facing a situation today comparable to that experienced by the Chevrolet. Our reputation is at stake. We are on exhibit. Our faith is being put to the test, our loyalty to Jesus Christ chal-

lenged, our willingness to sacrifice in His behalf that the debt under which Southern Baptists are staggering may be lifted.

The debt of Southern Baptists has reached the staggering sum of above \$6,000,000. Our Foreign, Home and State Mission work, our schools, orphanages and hospitals are all imperiled. We put our hands to the task of seeing that none of these institutions suffer for the lack of funds. We promised to see the program through. Shall we now jeopardize our credit, which has stood unchallenged through the past years, or shall we rise up in our strength and redeem our name and prove to the world that we are able to carry on to completion all that we have promised to do?

The \$6,000,000 debt staggers us at first thought, but it is an insignificant sum compared with our numbers and wealth. We have above 3,500,000 Baptists in our Southern convention. If every one would pay in proportion to their ability during the month of April we would wipe out all the debt and have a nice cash balance left. A \$6,000,000 debt is nothing for 3,500,000 Baptists. It is less than \$2.00 per capita. If Southern Baptists would bring the tithe, which is the Lord's, into the storehouse of God during the month of April we would pay off our entire indebtedness, and have a cash balance of over 6,000,000.

May God breathe upon us the spirit of consecration, and help us to do our full duty in this crucial hour, which shall prove to the world our ability to carry on, and save us from the blighting darts of criticism, that will be hurled at us, and, from the condemnation of Almighty God upon us. The land is full of Sanballats and Tobiahs, who would, if they could, thwart the purposes of God, but let us, like those faithful men who stood upon the walls of Jerusalem, demonstrate our ability to work together for the glory of our King.

It will be well for everybody going to the Convention at Houston, Texas, to make reservations with the railroads as soon as possible that ample provision may be made for all.

A revival meeting began at Philadelphia Sunday. Pastor Shriley is being assisted by Evangelist Elmer Ridgeway of Duncan, Ok., and singer, M. E. Perry of Paducah, Ky.

The Church at Wiggins has recently put The Baptist Record into every home by putting the price of it into the regular church budget. Pastor J. N. Miller is always leading his people forward.

Brother W. L. Bryant, 330 N. Spring street, Tupelo, is well known in his section of the state as an officer who was crippled for life, being shot by a burglar whom he had arrested. He has lost nearly all that he had by reason of long sickness, and would appreciate any assistance given by christian people. He has been a church member thirty-nine years and a deacon for fourteen years.

Some confusion may have arisen among those planning to go to the Convention at Houston, because of announcements made in some of the secular papers. Baptists are free to go in any way they please. But we take pleasure in commending the Gulf Coast Lines from New Orleans to Houston who are advertising in The Baptist Record and hope our people will give them due consideration. It looks now like we will have a great company going by this route.

Over \$250 were given by the Clinton Sunday School March 28 to the special mission offering.

John D. Rockefeller 3 is said to be working his way through college at Princeton, soliciting advertising.

Pastor Olander reports a great mission day in the Booneville Sunday School on March 28, good program and fine spirit.

Pastor Caswell will have Dr. M. E. Dodd of Shreveport with him in a meeting in First Church, Greenwood, beginning April 11.

Evangelist John W. Ham is assisting Pastor Frank MacDonald in special meetings at Woodlawn Baptist Church, Birmingham, Ala., from March 28 to April 11. P. Shaffer Rowland, of Macon, Ga., is leading the singing.

Whitworth College, a Methodist institution at Brookhaven, was offered by Mr. B. B. Jones \$10,000 of their \$500,000 they are raising for endowment on condition the girls would give \$1,000 to Blue Mountain College Endowment. Of course the offer was accepted.

Chancellor C. L. Lomax of Greenville passed away last week. He was the oldest son of Rev. A. A. Lomax, one of the best known and best loved ministers in Mississippi. He had been prominent for many years in the legal profession and in politics. He was an active member of the First Church of Greenwood.

The Women's Missionary Society of Clinton has a union missionary meeting of all the circles quarterly. Last week they had an all day meeting with dinner at the church. Invited speakers were Dr. R. B. Gunter, Miss Lackey and Mrs. J. C. Owen. The addresses were pronounced most inspiring and helpful. Miss Lackey spoke on Home Missions and Mrs. Owen on Foreign Missions.

Dr. O. L. Hailey, who represents Southern Baptists on the board of managers of the Negro Seminary in Nashville, has written a tract Facts About the Negroes, which is full of needed information. Doctor Hailey years ago published a tract on Why They Did Not Join The Methodists, which ought to be re-issued and given a wide circulation. It tells of a personal experience in his pastorate.

Many folks are saying of a certain subject which has been quite popularly discussed of late that it must not come before the Southern Baptist Convention because the Convention has already spoken on that subject. Well, let's see! What can we discuss at the Convention? Will somebody please find some subject on which we have not spoken? Shall we eliminate all subjects on which we have spoken? Shall we give missions, education and benevolence a rest? Somebody suggest something new. We seem to be still having a few words over the Eighteenth Amendment.

Pastor James B. Leavell of First Church, Houston, Texas, was joyful Sunday, the 28th of March, in the dedication of the new auditorium of the church building. The Sunday School unit was built four years ago. The church owns a city block valued at \$1,000,000, most of which is now occupied by the church. The auditorium will seat nearly 3000 people. The baptistry will contain a running stream, over which is a painting made from a photograph of the Jordan at the place where Jesus was baptized. There is an indebtedness of \$500,000, which is being reduced at the rate of \$50,000 a year. A week's service follows the Sunday of dedication.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

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	Cents
A Camouflaged Prescription .....	3
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The Fighting Squad (Poem) .....	3
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## "RIGHTEOUSNESS EXALTETH A NATION"

The pendulum swings in Proverbs 14:34 from exaltation to reproach, from righteousness to sin, bringing double emphasis to bear upon the importance of faithful citizenship. Daily is there need for upright lives but often there comes a crisis in the affairs of one's community or nation, whereupon unusual effort must be put forth that the righteous cause may not suffer.

Such a crisis has arisen, precipitated by the attacks in much of the daily press and in congress upon the prohibition amendment. There are two definite ways in which Christian women may help to swing the pendulum away from such a sin back to the exalting of the constitutional amendment as a mighty means for righteousness. The first of these ways is to pray in faith believing that this "demon of the drink habit" may not again be the legalized enemy of our homes, our churches and our country. The second way is to write to our representatives in both houses of congress urging them to vote against any effort to have the Eighteenth Amendment annulled or modified. Will you pray and will you write to the representatives from your congressional district and to the senators from your state? It may be that they have already declared themselves as opposed to the amendment but the vote has not yet been taken and a letter from you might change your congressman's opinion. At least you will be as the one "who sounded the trumpet" whether the warning be heeded or no.

And what shall we say as to the power of prayer in such a crisis? Individually, at family altars, in circle and society meetings let prayers ascend to the God of righteousness that He turn back this enemy from our gates. As some one has said "we are fighting against spiritual wickedness in high places: bullets will not avail but prayers will."

In particular is it hoped that on April 11-13, preferably on Sunday afternoon the eleventh, Christian women will gather in churches or

homes and pray most earnestly for this cause. During those days there will be held in Washington the Woman's National Committee for Law Enforcement, Mrs. Henry W. Peabody being chairman of the committee. On Monday Senator Bruce of Maryland is to attack in the senate the prohibition amendment. At that time the woman's committee will adjourn and go to the senate where it will in turn be given a hearing. Therefore, importunate prayer should be poured forth for this committee on Monday, April 12. Fortunately many circles and societies will be meeting that afternoon so that much united prayer can be offered in this behalf.

To summarize: Please put the enforcement of the prohibition amendment not only upon your daily prayer list but upon the tablets of your constant thought, join with the women of your community or church in holding a special prayer service on Sunday, April 11, at which time earnest and united prayer shall be offered that Senator Bruce and other enemies of righteousness as manifested through temperance will not win in the congressional debates, use as much time as possible of your circle or society meeting on Monday, April 12, to continue the united petition, urge your pastor to remind the congregation on April 11 that one of the very pillars of national support is being shaken, write to your congressman to remember that he represents you when he votes in this crisis. While you thus set "Prayer moves in motion" be assured that "righteousness exalteth a nation" and do your best not to let our nation again legalize liquor for "sin is a reproach to any people."—Kathleen Mallory, W. M. U. Corresponding Secretary.

(Continued from page 6)

baptism, but he had no clothes, and borrowed another boy's, that his family cut into strings. Against the constant persecution of those around him, Joaquim has remained true to his Lord, always at the services and giving of the small amount of money he earns as a painter.

May our Father bless you in the work you do at home. Your constant thoughtfulness and love has been a great blessing to me. We are one in a great cause—in the final analysis there are no home and foreign missions—it is one people, one God, "All the World for Christ!" Help us here, and let us help you at any time.

Out yonder on the hill, among many, lonely, white stones, there is not a Bible verse to be seen to comfort and heal. The stone above the mound of our missionary there, will carry a message that is old to you, but will be seen by sad hearts a thousand times through the years—many of which never saw it before, pointing the way of life, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." How I miss Him every day I live, and long to share with Him the joys and trials of our Master's work!

"But I have but to hark to hear thy song, Be still to feel thy presence, cheer and grace;

And in my dreams I see thy shining face,

Angel of God, to bid me still "Be Strong."  
 In grateful acknowledgment of your friendship and with sincere affection,  
 ROSALEE MILLS APPLEBY.

## RECEIPTS OF FOREIGN MISSION BOARD FROM MAY 1st TO APRIL 1st

	1925	1926	
	Total	Designated	Program Total
Ala.	54,805.13	4,056.36	26,186.27
Ark.	14,118.49	2,468.71	13,925.00
D. C.	10,506.09	1,220.05	9,280.95
Fla.	30,120.30	18,295.36	27,159.96
Ga.	104,618.86	19,785.78	52,957.91
Ill.	1,333.78	477.46	477.46
Ky.	96,906.83	14,515.68	74,394.32
La.	23,385.24	1,294.38	17,372.44
Md.	20,056.04	4,199.06	16,477.15
Miss.	78,352.55	10,030.11	48,767.82
Mo.	33,424.00	5,775.56	30,619.48
N. M.	3,097.87	828.13	1,847.27
N. C.	137,536.49	35,658.39	62,999.07
Okla.	23,480.15	7,764.94	20,671.31
S. C.	55,641.78	1,022.52	89,680.28
Tenn.	59,219.02	15,482.43	38,162.71
Tex.	33,652.23	16,815.80	76,768.92
Va.	164,151.96	12,219.26	129,503.94

944,406.81 171,909.98 736,774.80 908,684.78

In addition to the above contributions to the current work of the Board, there has been received \$787,439.39 on the debt of the Board from the "Christmas Love Offering".

In order to satisfy a great many of the brethren and to make plain the receipts for the "Love Offering" from the respective states we give this offering in the following separate table:

	Love Offering
Alabama .....	20,073.36
Arkansas .....	34,258.36
District of Columbia .....	6,453.09
Florida .....	72,809.93
Georgia .....	48,234.41
Illinois .....	5,745.25
Kentucky .....	79,471.65
Louisiana .....	32,925.71
Maryland .....	19,484.69
Mississippi .....	18,775.95
Missouri .....	50,582.79
New Mexico .....	1,340.07
North Carolina .....	31,088.88
Oklahoma .....	40,332.77
South Carolina .....	40,398.86
Tennessee .....	50,646.50
Texas .....	132,539.85
Virginia .....	100,689.13
Miscellaneous .....	785,851.25
	1,588.14
Total .....	787,439.39

Dr. W. B. Riley recently celebrated the twenty-ninth anniversary of his pastorate at First Church, Minneapolis. He has baptized 2,862 people. The church has grown from 650 to 3,000 members, and their gifts from \$14,000 a year to \$200,000.



# WHAT MISSISSIPPI BAPTISTS DID IN APRIL 1923

## MISSISSIPPI BAPTIST GOAL FOR APRIL 1926, \$250,000.00

### MISSISSIPPI BAPTIST CONVENTION BOARD

Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y.

\$201,184.85 came to the State Board office April 1923, this amount having been contributed by the Baptist churches of the State.

Our goal for April 1926 is \$250,000.00. By increasing the amount contributed three years ago in April by twenty-five per cent, we can easily raise this amount. We are more than twenty-five per cent better off than we were three years ago and we should give according to our ability now as we did then.

This \$250,000.00 will guarantee to all of our interests the amount which they have to have for this year; that is, with the amount contributed during the remaining months, we can meet every cent of our obligations for the year. If we fail to do the worthy thing during April, it will be almost impossible for us to make our usual record of paying all of our obligations.

We are, therefore, mailing to each pastor and church clerk a statement of the receipts for April 1923 by churches so that each church can look at these figures and increase their contributions by twenty-five per cent and thus guarantee the \$250,000.00. This will be easy if we determine with a willing mind to do it. Look at the amount opposite the name of your church, explain to the church that this figure represents the amount contributed by your church in April 1923 and urge them to increase it by twenty-five per cent during this April and the goal will be reached and the Cause will not suffer.

Church	Association	Amt. Paid During April 1923
<b>ADAMS COUNTY</b>		
Natchez—Franklin		\$ 573.00

<b>ALCORN COUNTY</b>		
Antioch No. 2—Tishomingo		48.50
Corinth 1st—Alcorn Co.		750.08
Hinkle Creek—Tishomingo		369.50
Kossuth—Tishomingo		414.60
Rienzi—Tishomingo		67.50
Corinth Tate—Tishomingo		86.31
Tishomingo Chapel—Tishomingo		35.00

<b>AMITE COUNTY</b>		
Amite River—Mississippi		43.30
Berwick—Mississippi		153.76
Bethel—Mississippi		50.00
Eastfork—Mississippi		58.35
Ebenezer—Mississippi		86.90
Gallilee—Mississippi		1,382.11
Gillsburg—Mississippi		77.15
Glading—Mississippi		157.15
Gloster—Mississippi		100.09
Hebron—Mississippi		111.00
Liberty—Mississippi		1,459.88
Mars Hill—Mississippi		189.97
Memorial—Mississippi		86.00
Mt. Pleasant—Mississippi		130.26
Mt. Vernon—Mississippi		153.00
New Providence—Mississippi		305.00
New Zion—Mississippi		32.69
Robinson—Mississippi		92.50
Tangipahoa—Bogue Chitto		52.13
Zion Hill—Mississippi		172.70

<b>ATTALA COUNTY</b>		
Bear Creek—Chester		33.04
Berea—Kosciusko		74.35
Bowlin—Kosciusko		8.00
Ebenezer—Kosciusko		190.35
Friendship—Kosciusko		37.55
Harmony—Kosciusko		6.00
Hurricane—Kosciusko		8.75
Jerusalem—Kosciusko		78.65
Kosciusko 1st—Kosciusko		1,047.69
Kosciusko 2nd—Kosciusko		2.50
Long Creek—Kosciusko		183.50
Macedonia—Kosciusko		13.00
New Hope—Kosciusko		20.55
New Salem—Kosciusko		11.66
Pleasant Ridge—Kosciusko		79.35
McAdams—Kosciusko		80.00
Springdale—Kosciusko		7.75
Stump Bridge—Kosciusko		2.40

Unity—Kosciusko	26.00
Yockanookany—Kosciusko	107.52
Zama—Kosciusko	33.00

<b>BENTON COUNTY</b>	
Ashland—Tippah	100.00
Curtis Creek—Tippah	56.00
Pleasant Hill—Tippah	4.00

<b>BOLIVAR COUNTY</b>	
Benoit—Deer Creek	220.00
Beulah—Deer Creek	6.50
Boyle—Deer Creek	14.20
Cleveland—Bolivar Co.	336.65
Duncan—Sunflower	1,270.00
Gunnison—Sunflower	35.00
Merigold—Deer Creek	217.44
Pace—Deer Creek	72.00
Skene—Deer Creek	143.81

<b>CALHOUN COUNTY</b>	
Banner—Calhoun Co.	69.00
Bethany—Zion	137.85
Bethel—Zion	117.25
Calhoun City—Calhoun Co.	597.08
College Hill—Trinity	51.10
Concord—Calhoun Co.	62.00
Derma—Calhoun Co.	15.00
Gaston Springs—Calhoun Co.	10.65
Macedonia—Calhoun Co.	43.50
Meridian—Calhoun Co.	60.75
Old Town—Calhoun Co.	15.65
Parker—Calhoun Co.	22.02
Pittsboro—Calhoun Co.	277.50
Pleasant Ridge—Calhoun Co.	11.50
Poplar Springs—Calhoun Co.	98.46
Providence—Zion	5.85
Rocky Mount—Calhoun Co.	25.00
Sabougla—Zion	7.03
Shiloh—Calhoun Co.	25.00
Spring Hill—Zion	35.38
Turkey Creek—Calhoun Co.	51.00
Vardaman—Calhoun Co.	22.50

<b>CARROLL COUNTY</b>	
Carrollton—Montgomery	249.43
Harmony—Yazoo Co.	1.70
New Bethel—Montgomery	4.65
No. Carrollton—Montgomery	9.55
Vaiden—Yazoo Co.	115.51

<b>CHICKASAW COUNTY</b>	
Arbor Grove—Trinity	3.00
Bethel—Trinity	25.10
Buena Vista—Chickasaw	47.70
Egypt—Hebron—Chickasaw	220.42
Houlka—Chickasaw	171.00
Houston—Chickasaw	821.00
New Prospect—Chickasaw	2.00
Okolona—Chickasaw	1,051.00
Parkersburg—Chickasaw	5.00
Pleasant Grove—Chickasaw	9.75
Pleasant Ridge—Trinity	9.10
Van Vleet—Chickasaw	106.45

<b>CHOCTAW COUNTY</b>	
Ackerman—Chester	391.75
Beulah—Chester	155.30
Chester—Chester	10.50
Clear Springs—Chester	21.50
Concord—Louisville	3.02
Fellowship—Chester	29.00
French Camp—Chester	48.00
Hopewell—Louisville	53.80
Mt. Moriah—Chester	20.05
Mt. Pisgah—Chester	38.15
New Haven—Chester	6.00
New Zion—Chester	70.00
Providence—Chester	16.12
Weir—Chester	29.00

<b>CLAIBORNE COUNTY</b>	
Hermanville—Union	150.00
Pattison—Martin—Union	16.00
Port Gibson—Union	167.41
Regantown—Central	40.00

<b>CLARKE COUNTY</b>	
Pine Hill—Clarke	8.76
Antioch—Liberty	32.60
DeSoto—Clarke Co.	30.00
Enterprise—Clarke Co.	80.05
Harmony—Clarke Co.	119.75
Montrose—Clarke Co.	10.00
Oak Grove—Clarke Co.	5.00
Pachuta—Clarke Co.	148.70
Quitman—Clarke Co.	1,001.61
Shubuta—Clarke Co.	748.99
Souenlovie—Liberty	34.00
State Line—Clarke	2.15
Union—Clarke	244.80

<b>CLAY COUNTY</b>	
Cedar Bluff—Columbus	20.00
Montpelier—Trinity	8.50
Pheba—Columbus	85.00
West Point—Columbus	1,750.30

<b>COAHOMA COUNTY</b>	
Clarksdale—Sunflower	266.84
Coahoma—Sunflower	35.00
Friars Point—Sunflower	61.00
Lula—Sunflower	123.15
Lyon—Sunflower	93.00
Oak Ridge—Sunflower	112.00
Rich—Sunflower	40.00

<b>COPIAH COUNTY</b>	
Antioch—Union	4.50
Bethel—Copiah Co.	119.00
Carpenter—Copiah Co.	126.00
County Line—Copiah Co.	52.00
Crystal Springs—Copiah Co.	2,082.88
Damascus—Copiah Co.	226.65
Gallman—Copiah Co.	10.00
Gatesville—Copiah Co.	9.00
Georgetown—Copiah Co.	133.48
Harmony—Copiah Co.	101.00
Hazlehurst—Copiah Co.	3,251.01
Hopewell—Copiah Co.	10.00
New Zion—Copiah Co.	23.50
Pearl Valley—Strong River	29.50
Pine Bluff—Copiah Co.	206.69
Pilgrims Rest—Copiah Co.	33.61
Pleasant Hill—Copiah Co.	74.10
Sardis—Copiah Co.	159.00
Smyrna—Copiah Co.	45.14
Spring Hill—Copiah Co.	160.31
Strong Hope—Copiah Co.	41.15
Sylvarena—Copiah Co.	27.54
Wesson—Copiah Co.	45.00
White Oak—Copiah Co.	144.21
Zion Hill—Copiah Co.	77.45
Providence—Copiah Co.	8.00

<b>COVINGTON COUNTY</b>	
Calhoun—Covington	56.76
Collins—Pearl Leaf	565.00
Glimer—Pearl Leaf	60.50
Lebanon—Pearl Leaf	5.00
Leaf River—Pearl Leaf	95.00
Mt. Horeb—Pearl Leaf	31.90
Mt. Olive—Pearl Leaf	832.99
New Hope—Pearl Leaf	60.00
Salem—Pearl Leaf	146.16
Seminary—Pearl Leaf	300.00
Union—Pearl Leaf	10.00
Williamsburg—Pearl Leaf	56.36

<b>DeSOTO COUNTY</b>	
Center Hill—Coldwater	5.00
Ebenezer—Coldwater	50.00
Eudora—Coldwater	208.25
Grays Creek—Coldwater	25.00
Hernando—Coldwater	1,135.00
Oak Hill—Coldwater	10.00
Oak Grove—Coldwater	82.00
Trinity—Coldwater	25.00

<b>FORREST COUNTY</b>	
Brooklyn—Lebanon	119.06
Central—Pearl Leaf	64.94
Eastabuchie—Lebanon	149.00
Greens Creek—Lebanon	82.85
Hattiesburg First—Lebanon	5,395.11
Hattiesburg 5th—Lebanon	202.00
Hattiesburg Immanuel—Lebanon	664.78
Hattiesburg Main—Lebanon	3,124.76
Hickory Grove—Lebanon	16.80
Macedonia—Lebanon	520.63
McLaurin—Lebanon	4.00
Pearce Creek—Lebanon	11.00
Petal—Lebanon	331.71
Providence—Covington	160.40
Zion Hill—Lebanon	69.43

<b>FRANKLIN COUNTY</b>	
Bude—Lincoln	210.37
Eddiceton—Lincoln	93.34
Hamburg—Carey	48.25
Lucien—Lincoln	51.00
McCall Creek—Carey	42.03
Meadville—Mississippi	222.00
Mt. Zion—Mississippi	337.31
New Salem—Lincoln	8.75
Providence—Carey	50.00
Quentin—Franklin	34.00
Ramah—Lincoln	16.49
Roxie—Carey	303.00
Spring Hill—Carey	57.36
Union—Carey	20.00
Zion—Lincoln	10.25



## GEORGE COUNTY

Agricola—Leaf River	51.00
Bethel—George	11.00
Lucedale—Lebanon	452.50
Rocky Creek—Leaf River	92.25
Shady Grove—Leaf River	225.00

## GREENE COUNTY

General Association Churches	120.81
Avera—Greene	100.00
Bethany—Greene	22.75
Cedar Grove—Leaf River	110.00
County Line—Greene	99.13
Leakesville—Leaf River	200.40
Pleasant Hill—Leaf River	70.00
Salem—Leaf River	5.00
State Line—Wayne	120.00
Sweet Water—Leaf River	220.00
Unity—Leaf River	10.00

## GRENADA COUNTY

Central—Oxford	5.00
Graysport—Yalobusha	95.41
Grenada 1st—Grenada	842.31
Holcomb—Yalobusha	100.00
Mt. Paran—Yalobusha	31.00
Pleasant Grove—Zion	129.75
Providence—Yalobusha	3.50

## HANCOCK COUNTY

Bay St. Louis—Gulf Coast	153.00
Crane Creek—Hobolochitto	8.58
Gainesville—Hobolochitto	5.00
Kiln—Gulf Coast	25.00
Logtown—Gulf Coast	78.70

## HARRISON COUNTY

Biloxi 1st—Gulf Coast	864.53
Gulfport 1st—Gulf Coast	732.44
Gulfport 2nd—Gulf Coast	68.07
Handsboro—Gulf Coast	7.49
Long Beach—Gulf Coast	236.17

## HINDS COUNTY

Bethesda—Hinds Co.	70.47
Beulah—Central	250.00
Chapel Hill—Central	24.00
Clinton—Hinds Co.	1,747.06
Davis Memorial—Hinds Co.	613.91
Edwards—Hinds Co.	710.00
Griffith Memorial—Hinds Co.	150.00
Jackson 1st—Hinds Co.	3,775.12
Jackson 2nd—Hinds Co.	4,875.85
Learned—Hinds Co.	142.00
New Salem—Hinds Co.	139.00
Palestine—Hinds Co.	73.81
Pocahontas—Hinds Co.	279.65
Raymond—Hinds Co.	260.00
Salem—Hinds Co.	76.00
Terry—Hinds Co.	754.85
Utica—Hinds Co.	670.36

## HOLMES COUNTY

Antioch—Yazoo	3.00
Central—Yazoo	58.75
Durant—Yazoo	881.31
Ebenezer—Yazoo	28.50
Goodman—Yazoo	71.22
Lexington—Holmes Co.	201.00
Mt. Vernon—Yazoo	22.30
Pickens—Yazoo	182.77
Saron—Yazoo	75.25
Tehula—Yazoo	47.64
West—Yazoo	57.56

## HUMPHREYS COUNTY

Belzoni—Deer Creek	496.30
Isola—Deer Creek	85.00
Midnight—Deer Creek	155.30

## ITAWAMBA COUNTY

Fulton—Tombigbee	63.10
Hopewell—Tombigbee	9.00
Mt. Pisgah—Tombigbee	48.45
New Home—Tombigbee	6.30
Pleasant Ridge—Tombigbee	14.00
Salem—Tombigbee	22.86
Shiloh—Tombigbee	36.00

## JACKSON COUNTY

Bowen Memorial—Gulf Coast	8.80
Escatawpa—Gulf Coast	25.00
Fort Bayou—Gulf Coast	20.00
Iowana—Gulf Coast	4.00
Moss Point—Gulf Coast	1,292.00
Moss Point East—Gulf Coast	8.40
Pascagoula—Gulf Coast	218.17
Vanceleave—Gulf Coast	16.70
Wade—Gulf Coast	21.18

## JASPER COUNTY

Bay Springs—Bay Springs	600.00
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Corinth—Jones Co.	38.00
Fellowship—Bay Springs	213.00
Heidelberg—Jones	145.50
Louin—Bay Springs	147.75
Montrose—Bay Springs	110.00
New Fellowship—Bay Springs	137.73
New Pine Grove—Jones Co.	12.00
Shady Grove—Jones Co.	103.00
Stringer—Bay Springs	34.09
Valley Ridge—Bay Springs	4.00
Vernon—Bay Springs	1.50

## JEFFERSON COUNTY

Bethesda—Union	39.22
Fayette—Union	172.75
Lorman—Union	45.35
Peidmont—Union	72.35
Red Lick—Union	81.00
Unity—Union	11.65

## JEFF. DAVIS COUNTY

Antioch—Jeff Davis	68.00
Bassfield—Jeff Davis	270.00
Bethany—Jeff Davis	344.00
Carson—Jeff Davis	49.47
Dublin—Jeff Davis	6.14
Ebenezer—Jeff Davis	22.88
Hathorn—Jeff Davis	61.00
Oak Grove—Jeff Davis	125.00
Old Hebron—Jeff Davis	300.00
Phalti—Jeff Davis	98.00
Prentiss—Jeff Davis	569.91
Society Hill—Jeff Davis	29.20
Victory—Jeff Davis	7.65
White Sand—Jeff Davis	506.20

## JONES COUNTY

Bethlehem—Jones Co.	8.75
Blodgett—Jones Co.	37.50
Centerville—Jones Co.	30.75
Ellisville—Jones Co.	209.50
Fairfield—Jones Co.	15.90
Harmony—Jones Co.	4.05
Laurel 1st—Jones Co.	503.48
Laurel Kingston—Jones Co.	224.74
Laurel West End—Jones Co.	656.75
Lowrey Creek—Jones Co.	24.40
Mt. Oral—Jones Co.	8.46
Ovett—Perry	79.50
Pine Grove—Jones Co.	117.95
Sandersville—Jones Co.	79.00
Sharon—Jones Co.	4.85
Summerland—Jones Co.	179.55

## KEMPER COUNTY

Antioch—Choctaw	7.44
Binnsville—Choctaw	24.31
Blackwater—Choctaw	42.50
Center Ridge—Choctaw	99.21
DeKalb—Choctaw	162.29
Friendship—Choctaw	46.00
Liberty—Oktibbeha	119.00
Philadelphia—Choctaw	5.25
Scooba—Columbus	71.25
Stonewall—Choctaw	6.29
Wahalak—Columbus	36.00
West Kemper—Oktibbeha	80.00
Zion—Oktibbeha	30.00

## LAFAYETTE COUNTY

Bluff Springs—Chickasaw	5.45
Clear Creek—Oxford	305.35
Concord—Oxford	42.00
Cyprus Creek—Chickasaw	8.15
Harmony—Coldwater	31.15
New Hope—Coldwater	20.75
Oxford—Oxford	1,178.80
Philadelphia—Chickasaw	44.00
Taylor—Oxford	10.25
Tula—Chickasaw	160.00
Yellow Leaf—Oxford	20.00

## LAMAR COUNTY

Baxterville—Lebanon	12.00
Calvary—Lebanon	62.00
Center—Lebanon	10.00
Clyde—Pearl Leaf	135.90
Corinth—Red Creek	13.65
Good Hope—Lebanon	18.11
Lumberton—Lebanon	156.60
Mt. Zion—Bethel	5.65
Oloh—Pearl River	37.70
Oral—Pearl Leaf	45.00
Providence—Lamar	10.00
Purvis—Lebanon	203.95
Richburg—Lebanon	21.50
Sumrall—Lebanon	356.38

## LAUDERDALE COUNTY

Bethany—Lauderdale	24.50
Caseyville—Lauderdale	100.00
Daleville—Lauderdale	45.00
Fellowship—Oktibbeha	17.90

Goodwater—Lauderdale	10.83
Hickory Grove—Lauderdale	155.00
Liberty—Liberty	18.00
Long Creek—Lauderdale	10.00
Macedonia—Oktibbeha	40.00
Kewanee—Lauderdale	144.34
Meridian 1st—Lauderdale	5,615.37
Meridian 8th—Lauderdale	73.33
Meridian 15th—Lauderdale	803.22
Meridian 41st—Lauderdale	70.20
Meridian Southside—Lauderdale	564.60
Midway—Lauderdale	55.30
Mt. Gilead—Lauderdale	14.00
Mt. Horeb—Lauderdale	7.58
New Hope—Lauderdale	6.29
Oak Grove—Lauderdale	137.43
Pine Grove—Lauderdale	100.00
Poplar Springs—Lauderdale	78.50
Russell—Lauderdale	37.55
Salem—Lauderdale	45.40
Toomsba—Lauderdale	22.33

## LAWRENCE COUNTY

Antioch—Lawrence	23.00
Arm—Lawrence	58.00
Bethel—Lawrence	22.50
Calvary—Silver Creek—Lawrence	274.00
Crooked Creek—Lawrence	38.20
Hepzibah—Lawrence	85.00
Monticello—Lawrence	550.00
Newhebron—Lawrence	225.90
New Hope—Lawrence	22.25
Nola—Lawrence	18.45
Oakvale—Lawrence	98.60
Oma—Lawrence	36.30
Providence—Lawrence	10.00
Robinwood—Lawrence	23.00
Shiloh—Lawrence	22.90
Silver Creek—Lawrence	49.36
Sontag—Lawrence	53.00
Wanilla—Lawrence	54.69

## LEAKE COUNTY

Carthage—Harmony	114.37
Cedar Grove—Harmony	42.25
Center Hill—Harmony	30.00
County Line—Kosciusko	12.25
Friendship—Lena—Harmony	224.28
Good Hope—Harmony	31.00
Madden—Leake	15.00
Midway—Pearl Valley	16.00
Mt. Carmel—Harmony	150.50
Mt. Zion—New Choctaw	1.67
New Hope—Harmony	60.00
New Providence—Harmony	13.50
Rocky Point—Harmony	8.00
Standing Pine—Harmony	27.20
Walnut Grove—Harmony	141.04
Mt. Zion—Harmony	51.00

## LEE COUNTY

Birmingham—West Judson	10.00
Camp Creek—West Judson	125.00
Center Hill—A. Judson	87.00
Guntown—West Judson	184.90
Nettleton—Aberdeen	129.20
Oak Hill—A. Judson	81.60
Plantersville—A. Judson	47.40
Pleasant Valley—West Judson	20.00
Saltillo—West Judson	60.50
Shannon—Aberdeen	229.55
Temples Chapel—A. Judson	10.00
Tupelo—West Judson	2,056.00
Uclatubba—West Judson	5.00
Verona—Lee Co.	434.30

## LEFLORE COUNTY

Greenwood 1st—Deer Creek	2,237.00
Itta Bena—Deer Creek	397.60
Morgan City—Deer Creek	42.00
Schlater—Deer Creek	40.00
Sidon—Deer Creek	148.25
Swiftown—Deer Creek	100.00

## LINCOLN COUNTY

Arlington—Lincoln Co.	21.26
Bethel—Lincoln Co.	20.00
Bogue Chitto—Lincoln Co.	70.00
Brookhaven—Lincoln Co.	2,429.44
Clear Branch—Lincoln Co.	157.50
Damascus—Lincoln Co.	49.50
Friendship—Lincoln Co.	24.00
Gum Grove—Lincoln Co.	21.61
Heucks Retreat—Lincoln Co.	106.05
Little Bahala—Lincoln Co.	21.57
Mission Hill—Lincoln Co.	17.35
Moaks Creek—Lincoln Co.	60.00
Montgomery—Lincoln Co.	22.70
Mt. Moriah—Lincoln Co.	26.05
Mt. Zion—Lincoln Co.	100.00
New Prospect—Lincoln Co.	41.00
Norfield—Lincoln Co.	121.25
Pearl Haven—Lincoln Co.	13.50
Philadelphia—Lincoln Co.	26.00
Pleasant Grove—Lincoln Co.	62.00



10.83	Pleasant Hill—Lincoln Co.	97.52
155.00	Shady Grove—Lincoln Co.	20.00
18.00	Topisaw—Lincoln Co.	38.00
10.00	Union Hall—Lincoln Co.	61.00
40.00		
144.34	<b>LOWNDES COUNTY</b>	
5,615.37	Mayhew—Columbus	165.00
73.33	Artesia—Columbus	71.00
803.22	Border Springs—Columbus	216.50
70.20	Columbus 1st—Columbus	4,448.15
564.60	Columbus 2nd—Columbus	88.50
55.30	New Salem—Columbus	65.00
14.00	Pleasant Hill—Columbus	123.00
7.58	Mt. Zion—Columbus	5.00
6.29		
137.43		
100.00	<b>MADISON COUNTY</b>	
78.50	Camden—Madison	189.00
37.55	Canton—Madison	710.93
45.40	Flora—Madison	2,163.69
22.33	Franklin—Madison	30.60
	Lula—Madison	273.75
	Madison-New Hope—Madison	141.10
23.00	<b>MARION COUNTY</b>	
58.00	Cedar Grove—Pearl River	36.21
22.50	Bunker Hill—Pearl River	81.11
274.00	Columbia 1st—Pearl River	2,040.70
38.20	East Columbia—Pearl River	68.58
85.00	Foxworth—Pearl River	66.50
550.00	Goss—Pearl River	24.50
225.90	Hurricane Creek—Pearl River	36.30
22.25	Pinebur—Pearl River	17.13
18.45	Sandy Hook—Pearl River	93.00
98.60		
36.30		
10.00		
23.00	<b>MARSHALL COUNTY</b>	
22.90	Alexandria—Coldwater	241.68
49.36	Byhalia—Coldwater	105.00
53.00	Carey Chapel—Coldwater	56.57
54.69	Chewalla—Coldwater	17.50
	Cornersville—Chickasaw	58.66
	Holly Springs—Coldwater	580.64
114.37	Philadelphia—Coldwater	8.00
42.25	Potts Camp—Coldwater	36.00
30.00	Pleasant Grove—Coldwater	843.00
12.25	Spring Hill—Chickasaw	75.00
224.28	Temperance Hill—Chickasaw	13.50
31.00		
15.00		
16.00	<b>MONROE COUNTY</b>	
150.50	Aberdeen—Monroe	746.34
1.67	Amory—Aberdeen	462.94
60.00	Athens—Monroe Co.	105.00
13.50	Bethel—Columbus	23.02
8.00	Bigbee—Aberdeen	12.50
27.20	Center Hill—Monroe Co.	91.62
141.04	Gattman—Monroe Co.	1.21
51.00	Prairie—Monroe Co.	40.00
	Smithville—Aberdeen	49.26
10.00	<b>MONTGOMERY COUNTY</b>	
125.00	Bethlehem—Montgomery	25.80
87.00	Bethsaida—Montgomery	43.00
184.90	Duck Hill—Montgomery	529.69
129.20	Hays Creek—Montgomery	20.20
81.60	Kilmichael—Montgomery	208.50
47.40	Mulberry—Montgomery	5.00
20.00	New Jerusalem—Montgomery	13.29
60.50	Pine Forest—Montgomery	1.05
229.55	Poplar Creek—Montgomery	27.50
10.00	Prospect—Montgomery	7.20
2,056.00	Scotland—Montgomery	60.35
5.00	Shiloh—Montgomery	8.60
434.30	Unity—Zion	91.00
	Winona—Montgomery	825.00
2,237.00	<b>NESHOBA COUNTY</b>	
397.60	Center Hill—Pearl Valley	8.50
42.00	Dixon—Mt. Pisgah	76.28
40.00	Deemer—Oktibbeha	53.50
148.25	Ebenezer—Mt. Pisgah	5.00
100.00	Hope—Mt. Pisgah	68.40
	Linwood—Oktibbeha	22.58
	McDonald—Oktibbeha	8.25
	Mt. Carmel—Pearl Valley	1.00
21.26	Mt. Sinai—Mt. Pisgah	25.60
20.00	Neshoba—Mt. Pisgah	365.46
70.00	New Blackjack—Mt. Pisgah	115.75
2,429.44	New Harmony—Pearl Valley	4.15
157.50	New Hope—Choctaw	3.20
49.50	Pearl Hill—Choctaw	1.65
24.00	Philadelphia—Louisville	1,261.27
21.61	Pleasant Dale—Neshoba	30.30
106.05	Salem—Louisville	5.00
21.57	Sardis—Oktibbeha	16.00
17.35	Spring Creek—Oktibbeha	53.00
60.00		
22.70		
26.05		
100.00	<b>NOXUBEE COUNTY</b>	
41.00	Brooksville—Columbus	1,292.40
121.25	Calvary—Choctaw	14.80
13.50	Concord—Columbus	220.50
26.00	Ellm—Louisville	92.50
62.00	Elon—Columbus	200.00
	Macon—Columbus	1,549.35

New Bethel—Choctaw	21.66	Oak Hill—Pontotoc Co.	76.14
New Bethel—Columbus	13.21	Pleasant Grove—Pontotoc Co.	4.13
Shuqualak—Columbus	459.10	Pontotoc—Pontotoc Co.	1,730.32
		Randolph—Pontotoc Co.	39.55
		Sherman—Pontotoc Co.	464.30
		Spring Hill—Pontotoc Co.	108.20
		Toccopola—Pontotoc Co.	10.00
		Toxish—Pontotoc Co.	20.86
		Troy—Pontotoc Co.	25.00
		Zion—Pontotoc Co.	34.45
	<b>NEWTON COUNTY</b>		
Decatur—Mt. Pisgah	24.00		
Bethel—Bay Springs	94.80		
Beulah—Mt. Pisgah	30.00		
Cavary—Choctaw—Mt. Pisgah	40.90		
Center Ridge—Mt. Pisgah	19.00		
Chunky—Mt. Pisgah	108.64		
Good Hope—Mt. Pisgah	15.00		
Hickory—Mt. Pisgah	620.34		
Liberty—Bay Springs	36.70		
Macedonia—New Choctaw	8.60		
Mt. Pleasant—Newton	107.05		
Newton—Newton	1,687.12		
Oakland—Mt. Pisgah	88.52		
Providence—Mt. Pisgah	15.00		
Rock Branch—Mt. Pisgah	29.00		
Stratton—Mt. Pisgah	45.00		
Union—Mt. Pisgah	557.21		
	<b>OKTIBBEHA COUNTY</b>		
Bethesda—Columbus	87.80		
Center Grove—Chester	20.80		
Double Springs—Columbus	13.25		
Longview—Chester	37.90		
Mt. Olive—Chester	106.12		
New Hope—Chester	4.80		
Salem—Columbus	430.25		
Self Creek—Columbus	133.17		
Starkville—Columbus	926.95		
Sturgis—Chester	470.50		
Morgan Chapel—Louisville	84.90		
	<b>PANOLA COUNTY</b>		
Batesville—Oxford	408.65		
Como—Coldwater	432.60		
Courtland—Oxford	27.00		
Crenshaw—Coldwater	33.50		
Good Hope—Oxford	36.25		
Hebron—Coldwater	34.40		
Liberty Hill—Oxford	154.50		
McIvor—Oxford	7.50		
Peach Creek—Coldwater	142.00		
Pilgrims Rest—Oxford	1.70		
Pope—Oxford	9.50		
Sardis—Coldwater	987.35		
Tocowa—Oxford	26.00		
Union—Coldwater	73.65		
White Oak Grove—Coldwater	11.62		
	<b>PEARL RIVER COUNTY</b>		
Carriere—Hobolochitto	94.10		
Cedar Grove—Pearl River	12.97		
Derby—Pearl River	40.33		
Henley Field—Hobolochitto	30.00		
Juniper Grove—Hobolochitto	5.00		
New Palestine—Hobolochitto	27.35		
Orvisburg—Hobolochitto	5.11		
Picayune—Hobolochitto	617.59		
Poplarville—Hobolochitto	431.69		
Union—Hobolochitto	74.95		
	<b>PERRY COUNTY</b>		
Beaumont—Perry Co.	31.60		
Oak Grove—Lebanon	25.20		
Progress—Perry Co.	322.35		
Prospect—Perry Co.	20.38		
Richton—Perry Co.	710.00		
Runneltown—Perry Co.	5.70		
	<b>PIKE COUNTY</b>		
Balachitto—Bogue Chitto	89.31		
Fernwood—Bogue Chitto	337.82		
Friendship—Bogue Chitto	70.00		
Holmesville—Bogue Chitto	154.40		
Johnston—Bogue Chitto	49.60		
Magnolia—Bogue Chitto	2,104.25		
McComb Central—Bogue Chitto	366.45		
McComb East—Bogue Chitto	289.95		
McComb First—Bogue Chitto	2,190.74		
McComb South—Bogue Chitto	383.37		
Mt. Zion—Bogue Chitto	102.10		
Silver Creek—Bogue Chitto	72.73		
Silver Springs—Bogue Chitto	56.75		
Summit—Bogue Chitto	400.00		
Terrys Creek—Bogue Chitto	170.90		
Union—Bogue Chitto	65.23		
Osyka—Bogue Chitto	627.80		
	<b>PONTOTOC COUNTY</b>		
Algoma—Pontotoc Co.	30.50		
Cary Springs—Pontotoc Co.	6.10		
Center Hill—Pontotoc Co.	7.50		
Cherry Creek—Pontotoc Co.	215.70		
Duncan Creek—Pontotoc Co.	47.66		
Eccu—Pontotoc Co.	478.23		
Emanuel—Pontotoc Co.	13.35		
Furrs—Pontotoc Co.	9.70		
Longview—Pontotoc Co.	28.00		
New Prospect—Pontotoc Co.	26.50		
	<b>PRENTISS COUNTY</b>		
Gaston—Tishomingo	13.00		
Baldwyn—Tishomingo	578.25		
Booneville—Tishomingo	580.00		
Chandlers Chapel—Tishomingo	13.85		
Ingram—Tishomingo	35.00		
Mt. Olive—Tishomingo	108.55		
Pleasant Grove—Tishomingo	1.35		
Wheeler—Tishomingo	107.50		
	<b>QUITMAN COUNTY</b>		
Belen—Sunflower	271.00		
Darling—Sunflower	14.00		
Lambert—Sunflower	85.68		
Marks—Sunflower	2,578.07		
Sledge—Sunflower	115.00		
	<b>RANKIN COUNTY</b>		
Antioch—Rankin Co.	41.54		
Barefoot Springs—Rankin Co.	8.00		
Bethel—Rankin Co.	25.00		
Brandon—Rankin Co.	120.33		
Briar Hill—Rankin Co.	330.00		
Cato—Rankin Co.	118.63		
Clear Creek—Rankin Co.	16.40		
Concord—Rankin Co.	139.23		
County Line—Rankin Co.	11.50		
Dry Creek—Rankin Co.	110.05		
Fannin—Rankin Co.	52.47		
Leesburg—Rankin Co.	24.25		
Liberty—Rankin Co.	125.00		
Mizpah—Rankin Co.	54.13		
Mt. Creek—Strong River	71.22		
New Prospect—Rankin Co.	55.85		
Oakdale—Rankin Co.	124.65		
Pearson—Rankin Co.	14.60		
Pelahatchie—Rankin Co.	476.05		
Mt. Pisgah—Rankin Co.	32.60		
Rehoboth—Rankin Co.	20.00		
Richland—Rankin Co.	82.00		
Rock Hill—Rankin Co.	80.00		
Shady Dell S. S.—Rankin Co.	15.50		
Star-New Liberty—Strong River	189.95		
Steens Creek—Rankin Co.	339.88		
Union—Rankin Co.	41.63		
	<b>SCOTT COUNTY</b>		
Hillsboro—Hopewell	5.00		
Bethlehem—Hopewell	64.65		
Branch—Hopewell	14.25		
Forest—Hopewell	1,670.00		
Harperville—Hopewell	46.00		
Homewood—Hopewell	4.75		
Hopewell—Hopewell	16.05		
Jerusalem—Hopewell	68.00		
Lake—Hopewell	362.55		
Liberty—Hopewell	17.81		
Line Creek—Hopewell	212.70		
Morton—Hopewell	194.50		
Oak Grove—Hopewell	34.75		
Pine Bluff—New Choctaw	5.40		
Pulaski—Hopewell	20.40		
Ridge—Hopewell	18.50		
Springfield—Hopewell	147.47		
Sulphur Springs—Mt. Pisgah	4.25		
	<b>SHARKEY COUNTY</b>		
Anguilla—Deer Creek	88.25		
Catchings—Deer Creek	340.00		
Cary—Deer Creek	6.00		
Holly Bluff—Yazoo Co.	60.65		
Rolling Fork—Deer Creek	239.53		
	<b>SIMPSON COUNTY</b>		
Antioch—Strong River	36.64		
Beulah—New Liberty	23.85		
Bethlehem—Strong River	34.64		
Braxton—Strong River	150.72		
Coats—New Liberty	5.00		
Corinth—Strong River	33.00		
D'Lo—Strong River	260.56		
Dry Creek—New Liberty	5.75		
Enon—Strong River	40.00		
Everett—Strong River	5.00		
Gum Springs—Simpson Co.	2.75		
Harrisville—Strong River	85.36		
Macedonia—Strong River	26.20		
Magge—Strong River	892.65		
Mendenhall—Strong River	328.93		
New Bethlehem—Strong River	14.35		
New Hope—Pearl Leaf	31.63		
New Zion—Strong River	17.22		
Oak Grove—Strong River	30.00		



Pinola—Strong River	12.00
Pine Grove—New Liberty	10.51
Pleasant Hill—Strong River	66.85
Poplar Springs—New Liberty	10.44
Rock Springs—New Liberty	8.00
Saratoga—New Liberty	105.00
Shivers—Strong River	75.00
Siloam—Strong River	6.50
Spring Hill—Strong River	11.40
Stonewall—Strong River	191.55
Strong River—Strong River	35.00
Weathersby—Strong River	15.75
Mt. Zion—Strong River	59.00

## SMITH COUNTY

Beaverdam—New Liberty	1.35
Beulah—Rankin Co.	40.25
Burns—New Liberty	8.50
Concord—New Liberty	17.50
Fellowship—New Liberty	4.70
Good Hope—New Liberty	10.10
Goodwater—New Liberty	60.82
Leaf River—New Liberty	15.05
Liberty—New Liberty	30.50
Mize—New Liberty	43.68
Mt. Carmel—New Liberty	9.00
Pine Union—Cohay—New Liberty	251.75
Pleasant Hill—New Liberty	3.50
Raleigh—New Liberty	57.00
Rock Bluff—Rankin Co.	68.00
Rock Hill—New Liberty	6.00
Shady Grove—New Liberty	11.05
Sylvarena—Bay Springs	89.50
Taylorville—Pearl Leaf	263.42
Union—New Liberty	1.35
Zion—New Liberty	5.20
Sardis—New Liberty	8.50

## STONE COUNTY

Big Level—Lebanon	18.00
Bond—Lebanon	8.18
Perkinson—Lebanon	47.25
Wiggins—Lebanon	226.22

## SUNFLOWER COUNTY

Bethel—Sunflower	7.00
Bethel—Deer Creek	1.76
Blaine—Deer Creek	100.00
Dockery—Deer Creek	150.50
Doddsville—Deer Creek	20.00
Draw—Sunflower	1,116.48
Indianola—Deer Creek	4,300.00
Inverness—Deer Creek	450.73
Jones Bayou—Deer Creek	150.00
Moorhead—Deer Creek	210.60
Rome—Sunflower	46.08
Ruleville—Deer Creek	360.00
Sunflower—Deer Creek	120.00

## TALLAHATCHIE COUNTY

Ascalmore—Yalobusha	17.20
Ashland—Oxilla—Yalobusha	76.13
Bethany—Oxford	52.50
Charleston—Yalobusha	325.50
Corinth—Yalobusha	4.22
Cowart—Yalobusha	10.50
Friendship—Sunflower	21.00
Friendship—Yalobusha	10.15
Mt. Pisgah—Yalobusha	58.19
New Goshen—Yalobusha	10.00
Paul—Yalobusha	3.00
Scotland—Yalobusha	5.00
Spring Hill—Yalobusha	96.40
Sumner—Sunflower	2,632.50
Tutwiler—Sunflower	281.85
Webb—Sunflower	45.70

## TATE COUNTY

Central Coldwater—Coldwater	1,110.76
Hickory Grove—Coldwater	5.00
Hopewell—Coldwater	295.00
Mt. Manna—Coldwater	3.00
Mt. Zion—Coldwater	27.50
Senatobia—Coldwater	1,038.72
Tyro—Coldwater	225.75
Wyatt—Coldwater	73.85

## TIPPAH COUNTY

Blue Mountain—Tippah	2,187.35
Chalybeate—Tippah	530.00
Falkner—Tippah	20.00
Fellowship—Tippah	11.28
Harmony—Tippah	167.00
Macedonia—Tippah	106.10
Mt. Olive—Tippah	5.00
Providence—Tippah	156.70
Ripley—Tippah	567.13
Shady Grove—Tippah	79.00

## TISHOMINGO COUNTY

Eastport—Tishomingo	8.00
Iuka—Tishomingo	365.20
Mt. Vernon—Tishomingo	4.79
New Salem—Tishomingo	24.00

TUNICA COUNTY	
Dundee—Tunica	338.25
Tunica—Sunflower	1,310.42
Wildwood—Sunflower	7.50

UNION COUNTY	
Amaziah—Union Co.	39.60
Beulah—Union Co.	65.65
Blue Springs—Union Co.	101.50
Center Point—Union Co.	5.00
Fellowship—Union Co.	85.00
Harmony—Union Co.	2.70
Ingomar—Union Co.	69.95
Liberty—Union Co.	64.00
Mt. Gilead—Union Co.	46.50
Mt. Pleasant—Union Co.	347.03
Myrtle—Union Co.	219.00
New Albany—Union Co.	3,150.00
New Harmony—Union Co.	81.66
New Hope—Union Co.	10.50
New Prospect—Union Co.	15.95
Oak Grove—Union Co.	36.50
Old Oak Grove—Union Co.	67.66
Pleasant Hill—Union Co.	32.75
Pleasant Ridge—Union Co.	130.94
Zion Hill—Union Co.	73.00

WALTHAM COUNTY	
Crystal Springs—Waltham Co.	171.35
Knox—Waltham Co.	50.25
Magees Creek—Waltham Co.	6.00
Mesa—Waltham Co.	7.20
New Zion—Waltham Co.	60.50
Smyrna—Waltham Co.	29.21
Tylertown—Waltham Co.	885.67
Union—Waltham Co.	33.00

WARREN COUNTY	
Antioch—Central	38.00
Bowmar Avenue—Central	34.25
Redwood—Deer Creek	7.00
Vicksburg 1st—Central	664.85

WASHINGTON COUNTY	
Arcola—Deer Creek	147.00
Glen Allan—Deer Creek	6.00
Greenville—Deer Creek	232.65
Hollandale—Deer Creek	1,079.00
Leland—Deer Creek	5,663.60

WAYNE COUNTY	
Buckatunna—Wayne Co.	74.45
Clara—Wayne Co.	10.00
Eucutta—Wayne Co.	20.70
Hiwannee—Wayne Co.	37.70
Pleasant Grove—Wayne Co.	6.50
Waynesboro—Wayne Co.	368.25

WEBSTER COUNTY	
Bluff Springs—Zion	3.80
Cross Roads—Trinity	12.68
Eupora—Zion	362.76
Fellowship—Zion	32.00
Mantee—Trinity	135.00
Mathiston—Chester	317.21
Montevista—Trinity	4.20
Mt. Pleasant—Trinity	47.05
Mt. Vernon—Zion	10.48
New Hope—Zion	101.35
Philadelphia—Zion	30.88
Union—Zion	5.00

WILKINSON COUNTY	
Centreville—Mississippi	306.06
Dry Fork Union—Carey	5.30
Ft. Adams—Mississippi	3.70
Pioneer—Carey	17.41
Rosetta—Carey	15.50
Woodville—Carey	120.00

WINSTON COUNTY	
Calvary—Louisville	41.45
Good Hope—Louisville	51.60
Harmony—Louisville	10.70
Louisville—Louisville	1,130.85
Noxapater—Louisville	332.40
Mt. Pleasant—Louisville	10.00
Noxubee—Louisville	4.22
Plattsburg—Louisville	107.11
Shiloh—Louisville	38.90
Union Ridge—Louisville	4.10

YALOBUSHA COUNTY	
Big Springs—Oxford	70.35
Coffeeville—Yalobusha	712.95
Elam—Calhoun	5.00
New Liberty—Oxford	6.00
Oakland—Yalobusha	139.00
Pilgrims Rest—Calhoun	7.00
Scobey—Yalobusha	51.50
Tillatoba—Yalobusha	177.20
Water Valley—Oxford	829.83
Wayside—Yalobusha	13.67

YAZOO COUNTY	
Concord—Central	3.00
Anding—Central	45.25
Benton—Central	138.00
Bethel—Blackjack—Central	114.50
Eden—Yazoo	252.50

Hebron—Central	82.00
Oak Grove—Central	14.25
Ogden—Central	15.00
Providence—Central	5.00
Rocky Springs—Yazoo	20.00
Yazoo City—Yazoo	446.84
Miscellaneous gifts	864.99

Total.....\$201,184.85

## TEN HIGHEST IN U. S. A.

The United States Geological Survey and the United States Coast and Geodetic Survey gives the 10 highest summits of the United States, exclusive of Alaska, with their altitudes as follows: Mt. Whitney, California, 14,501; Mt. Elbert, Colorado, 14,420; Mt. Rainier, Washington, 14,408; Mt. Massive, Colorado, 14,404; Mt. Harvard, Colorado, 14,399; Mt. Williamson, California, 14,384; Blanca Peak, Colorado, 14,363; Grays Peak, Colorado, 14,341; Torreys Peak, Colorado, 14,336, and La Plata Peak, Colorado, 14,332.

The height of these mountains does not mean that they are the most difficult of ascent, for there are some in California of much lower altitude that have not been conquered. Only a year ago Norman Clyde, an intrepid slimmer of the Sierra Club, with many first ascents to his credit, reached the summits of two peaks more than 13,000 feet high to the south of Mt. Whitney. His suggestion was accepted by the government that they be named Mt. Mallory and Mt. Irvine in honor of the two members of the last Mt. Everest expedition who lost their lives in June, 1924.

Most of the mountain peaks in this country have been named for surveyors, army engineers and scientists. A distinguished group in the Sierra Nevada Range, in Evolution Basin, bear the celebrated names of Darwin, Huxley, Spencer, Wallace, Haeckel and Fisk.

## OUR HIGH SCHOOLS AND OUR SAVIOUR

Ben Cox

One reason why I have been willing to accept invitations to hold Bible conferences for small towns is because in these places without exception the public schools are open for the preaching of the Gospel, and some of the strongest supporters I have found have been the principals and teachers in these schools.

Last week it was my pleasure to spend five days at Marked Tree, Ark., in a victorious life conference. I spoke five times a day. At the High School 8:30, Primary School 10:40, at the theatre at 3:30, and at the Baptist Church at night. The attendance was good all the way through, and some of the most impressive services we had were in these schools.

On Friday, I gave the invitation for all who wanted to join the Prayer League. A large number responded. At this meeting T. L. Smith, County Supervisor, was present. He also joined the Prayer League, and led in an impressive prayer. It seemed very queer that a Supervisor of Public Schools should lead in a prayer that they might put Christ first in everything.

McCOMB

Gulfport—The First Baptist Church has enjoyed the past week a splendid Sunday School Institute, conducted by Bro. J. E. Byrd and his helpers, Miss Frost and Mrs. Byrd.

We feel that we are now better prepared to honor the Lord in our teaching.

We are still enjoying the aftermath of the Hobbs-Scholfeld Evangelistic campaign. The Lord is constantly adding to the church.

"The Lord hath done (and is doing) great things for us, whereof we are glad."

—W. A. McComb.



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

We are giving below our itinerary for the B. Y. P. U. Conference Campaign for April and first few days of May. You will note some places marked with a star; these places have not been definitely arranged at this writing but by the time you read this we hope to have each of these arranged. The campaign has started off in a splendid way, with good interest shown on the part of all. Avail yourself of the meeting to be held in your county, even if you aren't a B. Y. P. U. worker you will learn something that will help you.

One pastor said that he was going to call into the conference the young people of the other denominations, hoping that the conference would be a blessing to them. Why not?

At Raymond last Thursday the A. H. S. students came en masse, which means they got some good things to take home with them when they leave school this session.

The conference held at Mendenhall was a great success. These are the only two reported on at this time, the campaign starting with three workers in the field Monday the 5th.

The Record last week gave the information that The Griffith Memorial Church, Jackson, Intermediates, took the Intermediate Banner. This

was a mistake, it was the Davis Memorial Intermediates.

### Brandon Intermediates

The Brandon Intermediate B. Y. P. U. was organized in June, 1925, after a week's study course in the Manual was given by Mrs. D. H. Thornton, who became their leader. Fourteen diplomas were given as a result of this study. We organized with two groups, ten to a group, and we now have four groups with twelve to fifteen to a group. Business meetings are held monthly with an attendance of practically all officers and group captains present. A social of some kind has been given each quarter with much enthusiasm and large attendance. One public program was given at Griffith Memorial Church, Jackson, recently. Plans have been made for us to organize two other B. Y. P. U.'s in country churches. One feature of our work that has been very helpful is the report of our corresponding secretary, which has been published each week in our county paper. Our programs are rendered each Sunday with enthusiasm and we are growing in numbers and efficiency.

Why can't we use our A. H. S. buildings in the summer for a week and have an Associational Assembly? I know several counties that are going to do that this summer.

### TIME AND PLACE OF B. Y. P. U. CONFERENCES

County Church	Time
Hinds—Raymond	Thursday, April 1
Simpson—Mendenhall	Friday, April 2
Madison—Canton	Monday, April 5
Lafayette—Oxford	Monday, April 5
Attala—Kosciusko	Tuesday, April 6
Yalobusha—Water Valley	Tuesday, April 6
Choctaw—Ackerman	Wednesday, April 7
Calhoun—Calhoun City	Wednesday, April 7
Winston—Louisville	Thursday, April 8
Chickasaw—Houston	Thursday, April 8
Lauderdale—Meridian	Thursday, April 8
Oktibbeha—Starkville	Friday, April 9
Monroe—Amory	Friday, April 9
Newton—Newton	Friday, April 9
Scott—Forest	Sunday, April 11
Lowndes—Columbus	Sunday, April 11
Pontotoc—Pontotoc	Sunday, April 11
Clay—West Point	Monday, April 12
Itawamba—Fulton	Monday, April 12
Smith—Raleigh	Monday, April 12
Webster—Eupora	Tuesday, April 13
Prentiss—Booneville	Tuesday, April 13
Covington—Collins	Tuesday, April 13
Montgomery—Winona	Wednesday, April 14
Alcorn—Corinth	Wednesday, April 14
Jones—Ellisville	Wednesday, April 14
Carroll—Carrollton	Thursday, April 15
Tishomingo—Iuka	Thursday, April 15
Wayne—Waynesboro	Thursday, April 15
Leflore—Itta Bena	Friday, April 16
Tippah—Ripley	Friday, April 16
Clarke—Quitman	Friday, April 16
Sunflower—Ruleville	Saturday, April 17
Union—New Albany	Saturday, April 17
Jasper—Loun	Saturday, April 17
Coahoma—Carksdale	Sunday, April 18

## The Aim of the Sunday School Board:—150,000 Boys and Girls

In 1,000 Daily Vacation Bible Schools among Southern Baptist Churches During Summer of 1926



### Have One in Your Church



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**BAPTIST SUNDAY SCHOOL BOARD**  
161 EIGHTH AVE., N. NASHVILLE, TENN

Bolivar—Cleveland	Monday, April 19
Washington—Leland	Tuesday, April 20
Jeff. Davis—Prentiss	Tuesday, April 20
Sharkey—Anguilla	Wednesday, April 21
Lamar—Purvis	Wednesday, April 21
Marshall—Holly Springs	Wednesday, April 21
Benton—Ashland	Thursday, April 22
Pearl River—Poplarville	Thursday, April 22
Hancock—Logtown	Friday, April 23
Grenada—Grenada	Saturday, April 24
Stone—Wiggins	Saturday, April 24
Panola—Batesville	Sunday, April 25
Harrison—Gulfport	Sunday, April 25
(Claiborne—Fayette)	Sunday, April 25
Jefferson	We are asking these three counties to
(Adams	to-operate in one conference
Tate—Independence	Monday, April 26
Jackson—East Moss Point	Monday, April 26
Wilkinson—Centerville	Tuesday, April 27
DeSoto—Hernando	Tuesday, April 27
George—Lucedale	Tuesday, April 27
Amite—Liberty	Wednesday, April 28
Tunica—Tunica	Wednesday, April 28
Green—Leakesville	Wednesday, April 28
Pike—Magnolia	Thursday, April 29
Tallahatchie—Sumner	Thursday, April 29
Perry—Beaumont	Thursday, April 29
Quitman—Lambert	Friday, April 30
Marion—Columbia	Friday, April 31
Humphrey—Belzoni	Saturday, May 1
Lawrence—Monticello	Sunday, April 4
Yazoo—Yazoo City	Sunday, May 2
Lincoln—Brookhaven	Thursday, May 6
Holmes—Lexington	Monday, May 3
Copiah—Hazlehurst	Friday, May 7
Rankin—Brandon	Saturday, May 1

\*Not definitely arranged at this writing, April 3.



## Sunday School Department

By R. A. Venable

### THE SUNDAY SCHOOL LESSON (APRIL 11)

The Creation of All things and the Creation of Man. Gen. 1:1-3, 26-31.

**Introduction:** The word Genesis is derived from the Greek language and means beginnings. In the first Book of our Bible we have an account of the beginning of all things known to us in the present world order. The subject of this book has become the storm center of a fierce conflict. Of this conflict, no end is in sight. Neither the Scientists nor the Revelationists show any disposition to retire from the field. Much of the conflict arises from the views entertained as to the Divine method in Creation. The Genesis account states that God created all things, terrestrial and celestial but is silent as to method employed. Once raise the question as to God's method of procedure in his creative activities, and you find a good wide margin for difference of opinion. The margin is wide enough to afford the Scientist sufficient room to work honestly and devoutly in his efforts to discover the secrets of the natural world, its hidden forces and the methods by which these forces operate and the conditions under which they can be made subservient to the progress and happiness of mankind. An inventory of scientific achievement appalls with its magnitude and its generous call to all to share its bounty.

The Preface to the Universe is God. God antedates all time, and from his plastic hand come the countless worlds which float through unshored oceans of time and space laden with their cargoes of light and life and vocal with the praises of Him who created them.

1. **The Order of Creation.** (1) Primeval Chaos, 1:1-2. (2) **The First Day,** The Creation of Light, the institution of day and night, 1:3-5. (3) **The Second Day,** The creation of the firmament, dividing the upper and the lower waters, 1:6-8. (4) **The Third Day,** The formation of earth and seas, the earth produces vegetation, 1:9-13. (5) **The Fourth Day,** The creation of sun, moon and stars, 1:14-15. (6) **The Fifth Day,** the creation of living creatures that inhabit the waters, and the flying creatures, 1:20-23. (7) **The Sixth Day,** the creation of living creatures that live on dry land, the creation of mankind, 1:24-31. (8) **The Seventh Day,** God rests, the institution of the Sabbath, 2:1-4.

2. "In the beginning God created the heaven and the earth and the earth was waste and void, and darkness was upon the face of the deep: and God moved upon the face of the waters. And God said, Let there be light and there was light." (Vers. 1-3) "In the beginning God." There is no verbal definition of God. The Universe, the result of his creative

activity is sufficient. There was no need of definition or descriptive attributes. God, *Elohim* comes to manifestation and expression in His creation, as the great. First cause. The creations about us and above us and within us seals the lips of skepticism except the fool who says "there is no God." His Power, His Wisdom, His Imminence, His Transcendence, His absolute Sovereignty are expressed in the work of His hands. "God created the heavens and the earth." There are four words used to express God's creative activities in the first and second chapters. "They may be represented by our words, **create, make, form, build.**" The form of the word "create", used in the text, is never used to express human action, but is appropriate to Divine agency. The writer is concerned to impress his readers, that the origin of the **heaven and the earth** is found in the creative act of God. The circuit of his thought he now narrows down, the earth alone becomes the subject of his contemplation. "The earth was waste and void and darkness was upon the face of the deep." The chaotic, undulating mass, composed the material out of which was to come the earth, with all of its furniture, the fit habitation of man. The nebulous mass of world stuff was shrouded in darkness awaiting the Divine impulsion which would fashion it into form and order.

"And the Spirit of God moved upon the face of the Waters." Such is the language, denoting the approach of the divine influence to the helpless, lifeless chaos. Movement, life and order are not inherent qualities of matter, but the quickening principle comes from the conscious movement of God. The Spirit of God means the energy of God, in world building. The potency and possibility of an orderly world were not in the shapeless helpless, lifeless chaos, over which hovered the Spirit of God, but in God who said, "Let there be light, and there was light." The brooding energy of God above the wild waste, attended by the omnipresent, "God said", dispelled the darkness, flooding the face of the deep with light; the condition of life and order.

3. The creation of man, 1:26-31, 2:7. "And God said, Let us make man in our own image, after our likeness, and God created man in His own image, in the image of God created He Him, male and female created He them. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul, (1:26-27, 2:7). In the creation of man, God reached the climax of His creative ability. "The creator approaches His last and highest work but pauses, as if it were so important as to require deliberation. Man's connection with the lower animals is shown by his

being created on the same day, his distinction from them by the Pause." (Marcus Dods) "Let us make man in our image." The use of the plural "us" and "our" has provoked difference of opinion. It is probably wise to avoid all dogmatism. About as good a view as any is that there is a reference there to the plurality of Persons in the Godhead, which later on was developed in the doctrine of the Trinity. The important thing to be noticed is that man is created out of the dust of the ground, in the image and likeness of God. The word **create** is "used for the third time and here used three times by way of special emphasis. The formation of man was a more wonderful, new departure, than the creation of heaven and earth (Verse 1) or the appearance of conscious life (Verse 21). The other animals are brought forth by the waters on the earth." (Bennett).

In what the "image and likeness" consisted has called forth various expression of opinion and these are not widely different." Much discussion has taken place on the question wherein did the author understand that this likeness consisted, whether in the outward appearance, e. g., the upright posture; or the dominion over other animals (verse 28) or in the moral and spiritual attributes of God. If the author had taken the very serious trouble of thinking out this problem he would have given us his solution. As it is, he has provided us with a general formula, which we are at liberty to use in the light of the Christian Revelation." (Bennett), "This may mean that God has a bodily form which serves as a pattern for that of man, or the image of God may be man's moral nature, or it may consist in simple lordship over the other creatures. The image of God is better understood to be that which brings man into relation with God, in other words to be His personality." (Dr. A. C. Zenos) A recent writer says, "Man has a reasonable soul which distinguishes him from the other animals and is the basis of his fellowship with God, and all his greatness as well as of his dominion over the creatures." (Rae) Such this writer conceives to be meant by the Image and Likeness of God. Another says the Image of God "consists in those faculties and principles of nature, whereby man is capable of moral agency." (Laidlaw) Still another says "The image of God in which man was created consists in the moral disposition of his soul, in those qualities of mind and heart which constitute him a subject of God's Law, capable of knowing God and holding fellowship with Him. The rational, moral and spiritual nature of man are all included in the Image of God." (Welton) Both male and female are stamped with the Divine Image. This image was communicated to man, as the breath of God was breathed into his nostrils, by which he became a living soul, a living personality and was raised to a higher level of being than the forms of animal life which preceded him in God's creative program.

1. God invests man with dominion over all the lower forms of life. "And let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth." Ver. 26) In the creation of man, God endowed him with such qualities as the high position to which he was assigned required. He was clothed with the capacity to rule and the realm of his dominion was extensive and well defined, embracing all the lower forms of life and the forces of nature which are operative and latent were to be made subservant to his will, and promotive of his progress and happiness.

2. Man's dominion was to be realized through conquest. It was a possibility for which he was qualified and called for the exercise of the highest and best elements of his nature. The sceptre of universal empire lay within his grasp, a crown and a throne awaited his arrival from the field of conquest over the forces of nature which he was to subdue. "And God blessed them: and God said unto them, Be fruitful and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Ver. 28). Upon the investiture of the high prerogative of dominion, God bestows upon man His blessing, and gives him a program to be executed. 1. He is to multiply and replenish the earth. There was to be evolved, from the first human pair a posterity, which shall press on to the last outpost of earth, and belt the globe with the advancing column of civilization. 2. The forces of nature, he is to discover and subdue to his will, transforming them into instruments and agencies of human progress, and of the disclosure of the Divine purpose in the creative economy. The task assigned to man of subduing the earth was designed to enrich his own character and secure the happiness and progress of mankind. What an ayelony, and unceasing task was this which the Creator of All assigned to man, the last to appear upon the earth, and the crown of all creation and the glory of his Maker.

3. When man came from the plastic hand of God, he found the earth provided with all things necessary to meet the needs of his being, intellectually, morally, religiously and physically. The environment of the new arrival was in every way adapted to the accomplishment of the purpose of his creation. One item of this adaptation received special mention, that of the sustenance of his physical nature. This benevolent provision for the subsistence of man extended also to every form of animal life. "And God said, Behold I have given you every herb yielding seed, which is upon the earth, and every tree in which is the fruit of the tree, yielding seed; to you it shall be for meat (food), and to every beast of the earth, and to every fowl of the air, and to everything that creepeth



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upon the earth, wherein there is life, I have given every green herb for meat and it was so. And God saw everything that he had made and behold it was very good." (Vers. 29-31). Before sin invaded our world it would seem that both man and animals subsisted upon vegetable diet, there was no slaughter of animal for food, but man and the animals dwelt in peace together. The Prophet pictures a similar state in the Messianic age, "And the wolf shall dwell with the lamb and the leopard shall lie down with the kid and the calf and the young lion and the fatling together, and a little child shall lead them, and the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's head. They shall not hurt, nor destroy in all my holy mountain, for the earth shall be full of the knowledge of Jehovah "as the waters cover the sea." (Isa. 11:6-9) When Creation was complete, God looked upon it and pronounced it very good. In every way he saw all things exactly adapted to the purposes for which it was created. The earth, with its teeming forms of vital forces moving with unbroken harmony in the smile of God, its Creator, invites a contrast with a world disordered by sin and filled with jarring discords which mar our harmony of praise to the Lord God Almighty.

#### Remarks.

1. In this discussion of the Lesson, the supplementary account of man's creation in succeeding chapters. The statement that God created both male and female is all important. The method employed by the Creator is not given either in the Scripture composing the Lesson, nor in supplemental passages. 2. There has been no attempt made in this paper to reconcile the Creation account given in Genesis with the claims and discovery of Science. The writer came to a settled conviction as to the direction along which one is to approach this subject some years ago, and now enjoys comparative composure of mind amid the din and confusion of the doughty warriors arrayed on opposing sides. Neither time, nor space, nor appropriateness permits of an expression of his views and the reasons why he entertains them. 3. It is highly desirable that in the study of the Lesson, we come to it with an open mind and seek to give it the religious value which its importance and its purpose demand. Religious truth is not scientific truth, and unscientific truth is not untruth.

Teacher—Give a sentence containing "satiated."

Pupil—She was hungry and I'll satiate a lot.

Customer—Give me change for a quarter, please.

Druggist—Sure, and I hope you enjoy the sermon.

# Our Biggest Baptist Tasks for April

While many interesting questions always attract more or less attention on the eve of the sessions of the Southern Baptist Convention, there are three matters of utmost importance relating to the work for which the Convention was established to which we would challenge the largest cooperation of all our Baptist people during the month of April:

1. The information of all our people on the scope, achievements and needs of all our organized work. The greatest single weakness in our Baptist life is a lack of information. It would advance every interest of the Kingdom if during April pastors, laymen, women and young people who know the facts concerning our great Baptist organized work would carry this information to all our churches, large and small.
2. Enlistment of every Baptist man, woman and child in making the largest possible cash offering during April to the Cooperative Program, this money to be apportioned among all the seven objects on the established per centages.
3. Prayer on the part of all our people, in public and private worship, for God's blessings upon all our churches, work and workers, and his wisdom to guide all deliberations at the Southern Baptist Convention at Houston in May.

When our people have been informed they will be prepared to give; when they have given of their means to the Lord's work they will be in a position to pray acceptably for that work; and when they come to pray acceptably God will hear and bless abundantly.

To these three all-important tasks we would call all our people to give their best efforts during this closing month of the Convention year.

## CO-OPERATIVE PROGRAM COMMISSION

Nashville

Tennessee



## Education Department

D. M. Nelson, Educational Secretary

W. M. Whittington, President

O. B. Taylor  
A. H. Longino  
S. E. Travis  
A. S. Rozean

H. L. Martin  
J. W. Lee  
F. D. Hewitt  
M. E. Moffitt

Mississippi College, J. W. Provine, President.  
Mississippi Woman's College, J. L. Johnson, President.  
Clarke Memorial College, H. T. McLaurin, President.  
Blue Mountain College, Lawrence T. Lowrey, President.

### MISSISSIPPI COLLEGE NOTES

Mississippi College was delighted to entertain the participating basketballers and the visitors who came to our campus for the State High School Basketball tournament. More than a hundred players and many hundreds of visitors were our welcomed guests for three days. Every effort was made to introduce to them all Mississippi College has and to show them the great work the institution is doing. Many of them at the close of the tournament expressed the opinion that the meet was the most orderly and well-conducted, and in all respects the most successful one ever held. After paying several hotly-contested games and eliminating the other fifteen teams, Wheeler high school emerged victorious. The members of the Independence team, runners-up, were presented with miniature silver basketballs by the M. C. student body, while the Wheeler players received beautiful gold basketballs as a reward for their splendid playing.

Much interest is being taken in the oratorical contest between five colleges in the state which is to be held here in the spring. In the recent try-out held here to determine who should represent us in this classic event five men participated, these being, Mr. Zack VanLandingham, Mr. Otis Jones, Mr. James Street, Mr. J. E. Thornton, and Mr. W. A. Hemby. After the faculty had carefully considered the manuscripts and the deliveries of the orations, they adjudged Mr. James Street to be winner. Mr. Street is one of our most able students and we know he will represent the college creditably in the final contest.

Chapel exercises have been unusually interesting and lively this week. Doctor Patterson of the Christianity department has delivered some stirring messages based on the topic, Collective College Conscience. Showing that individuals have a conscience which is subject to indignation and action when it is insulted, and that nations have an honor which they always strive to maintain, he has asked the students to exercise the college conscience and co-operate with the faculty in suppressing certain prevalent hurtful practices on the campus. Doctor Patterson's talks have provoked much thought and comment from the students. There is evidence that his messages have deeply touched them.

ARNOLD BLANTON,  
Cor. Sect.

### FROM IOWA

God has given me a great blessing in the Keokuk, Iowa, Campaign which I just closed, for which I am praising Him for the great outpouring of His Holy Spirit upon the people. In the two weeks campaign in which I did the preaching and singing every night, one hundred and ten came to Christ, many of whom were young men; besides fifty came for consecration and three brought church letters. Seventeen Family Altars were signed up and sixty-six signed the Purity Pledge. I am now doing the preaching and singing in the First Baptist Church of Marshall, Missouri, a church of 638 members. Great crowds are filling the church auditorium every night. Cordially,

—Wm. S. Dixon.

March 29, 1926.

### S S DEPT.

The Sunday School and B. Y. P. U. Convention which recently met in McComb was one of the best that has ever been held in Mississippi. There were more than 1200 out of town delegates. One of the encouraging features of the Convention was the interest shown in the various conferences. Mr. William P. Phillips of Nashville led the conference on "Administration". Practically the entire conference on "Administration" the first day was given to consideration of The Whys and Wherefores of Standard Sunday Schools. One of the questions asked was, "Why are more of our Sunday Schools not Standard?" The answers given were many and varied. The following are a few of the ones given:

"Lack of interest."

"Superintendent doesn't try to lead in it."

"Officers and teachers don't know anything about it."

"Failure to realize the value of it."

"The pastor is not standard himself."

"No desire for a goal to work to."

"Just poor old yellow dog laziness."

If pastors, superintendents, officers and teachers will carefully study the above reasons for lack of more standard schools, they may be able to find the thing that was blocking the door for them.

Only 11 standard schools to date out of 1300 in Mississippi and yet sometimes you hear complaining that the standard is too low.

The Convention Bible Class of Calvary Church, Jackson, won the Organized Class banner and the Builder's Class of First Church, Laurel, was a close second. There were a number of Organized Classes that made a splendid showing during the year just closed and if they continue that work through this year will be a strong contender for the banner at our next Convention.

### George County Associational

B. Y. P. U.

The George County Associational B. Y. P. U. has a county meeting each quarter, and they have programs that are full of interest and the meetings are largely attended and usually represented by every union and church in the county. On several occasions they have had young ladies from Woman's College at Hattiesburg on program; the fact is the president of the convention attends school at Woman's College and at the same time finds time to make her home duties count 100%.

Gospel singer W. J. Morris, who is now in a meeting with the Kings-highway Baptist church, St. Louis, will be with Doctor Young and the First Church, Corinth, Miss., in a meeting April 11 to 25, inclusive.

Mr. Morris has some open dates immediately following this meeting and may be reached at 920 West 23rd Ave., Pine Bluff, Arkansas, or at Corinth, Miss., Care of First Baptist Church.

### RETURNS TO EVANGELISTIC WORK

Rev. G. W. Riley of Clinton, Miss., will return to the evangelistic work, and is making dates for the year.

He has had years of experience in the evangelistic work, and has held over 200 meetings in Mississippi, his native state. Can lead his own music, or furnish a good singer when desired.

"Just bought a set of balloon tires."

"Why, I didn't know you had a balloon!"

### Cicero Was Right

"Friendship makes prosperity brighter, while it lightens adversity by sharing its griefs and anxieties."

We render a service such as to deserve the friendship and respect of clients as well as their business.

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Jackson, Mississippi

J. M. Hartfield,  
President.

O. B. Taylor,  
Vice-President.

Customer—This omelette isn't fit for a hog!

Waiter—Then I'll bring you some that is.

"Why do I find you kissing my daughter?"

"I guess, sir, it's because you wear rubber heels."

### WHAT CAUSES BOILS.

Boils and carbuncles are the result of improper diet or infection of the skin. It's sometimes hard to determine the exact cause but CARBOIL will give quick relief. No expensive operation is necessary as one application of CARBOIL promptly stops the pain and continued use draws out the core. Get a 50c box from your druggist. Your money back if you are not satisfied.

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## The Gin That DRAWS TRADE

The experienced planter will drive his cotton extra miles to a gin that is equipped with the

## Munger System Outfit

PRATT GINS—MUNGER GINS

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## East Mississippi Department

By R. L. Breland

### The Millennium Sabbath

The Bible tells us that God worked six days in the creation and that the seventh was a Sabbath day of rest. (Some say that those seven days were not of the same length as the days as we have them, but were possibly of millions of years duration. I, for one, do not believe a word of that kind of stuff. They were days of twenty-four hours duration as we have them now. This can be proven, but this question does not come into the scope of this article.) The same Book of Truth tells us also that there were seven years of work with the Jews and then came the year of Sabbath and Rest; then there were seven of these cycles of seven years and then another Sabbath of Rest. You will note that the periods in each instance were of equal length and duration; six days of work and then one day of Sabbath, six years of work and then one year of Sabbath, seven-times-seven years and then seven years of Sabbath. There is some teaching for us in these teachings through these periods of work and rest as brought out in the above and other instances of like character that could be cited. Of course they all point to the final rest of the saints after this old world of work and toil is over.

But,—while this is not a prophecy but merely a meditation,—I am of the opinion that all of these sevens closing with a Sabbath of Rest gives also a picture of the Millennium Sabbath. There to be seven equal periods of time in the world's course and then will come the equal length of Sabbath Rest period. What is the length of those periods?

The very word, millennium, means one thousand. In fact, the two are used to express this Rest period in the New Testament. Therefore, this millennium Sabbath of Rest will be of one thousand years duration. Then, reasoning from the other periods which are followed by Sabbaths of Rest, we must conclude that there will be six periods of equal length as the Millennium Sabbath to precede this Sabbath also, we conclude that there will be six millenniums of one thousand years each and then comes the Millennium Sabbath, a season of peace and rest in the world.

If these reasonings are correct,—and I am not saying that they are, for I do not know, but am only meditating,—then the first six of these thousand years of millenniums are nearly finished and we are in the evening of the sixth millennium. We find from the word of God that 4000 years after the creation Jesus Christ came; we have had nearly 2000 years since His coming. Thus only about 75 years of the sixth millennium remains to complete the time for the ushering in of the Sabbath-Millennium. Reasoning thus, if our reasoning is correct, we have but three-quarters of a century to wait to enter into that millennium of rest that we have all been longing and praying for, when the devil will be chained down and there shall be Peace, sweet peace, and rest in this old strife-torn and sin scarred world for a whole thousand years. Hallelujah!

Now, don't get excited and kick the writer out of the church for heresy and turning prophet. He is guilty of neither. He is not asserting as facts these things but is merely reasoning from analogy. I know that no one knows, not the angels in heaven, when the Son of Man shall come; and I know that I do not know a thing about it. However, the reasoning above may get us to thinking on these things. One thing I do know, and that is

that the Lord is coming to earth again and that we are nearer to that event than ever before in the world's history. Think on these things.

### NOTES AND COMMENTS

At a meeting of the Executive Board of the Yaobusha Association it was decided to make an every church visitation in the county during the month of April in the interest of the cause generally and the mission work specially. Pastors Lott, Johnson, Schmitz and Breland became responsible for the program in the churches of a specified group of churches.

The program is to consist of songs, addresses, sermons and any form of religious worship that will inform, stimulate and help our Baptist people in a spiritual way and help them to be better servants of the Master. Of course an offering for the unified budget will be taken at the close of each meeting.

Following the above plan every Baptist church in the state can be reached and helped, and an offering taken, and I find that these churches give something, though it may be but little, in these offerings. The offering is not the biggest thing hoped for in these meetings, but it is the purpose to get information and inspiration to the people which will bear fruit in the coming years. Information is what most of our Baptists need. When a saved Baptist knows his duty in the light of the Word he is most sure to do it in some degree.

Of course we are to get in touch with these churches and be governed by their wishes in the matter. We will not go against their wishes, but in my experience with Baptists (Continued on page 16)

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Dr. James H. Lipsey announces the opening of offices in association with Dr. John J. Shea, at 1018 Madison Avenue, Memphis, Tennessee.

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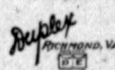
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GOBER'S GREAT "8" MILLING CO.,  
JACKSON, MISS.



## COLLEGE COLUMN

## M. S. C. W. News Notes

## Group Meetings Continue

During the past week three more S. S. Group meetings were held. Mrs. Oscar Burris' Group met, and Mrs. Walter Breland's group; also the group of which Miss Von Hagen is sponsor. There yet remain several groups which have not met nor selected names and slogans. These meetings will be scheduled soon.

## Noonday Meeting

For this week we have been using "The Call of the Upper Road" in our devotionals. This is a splendid little book and deserves a quiet and meditative reading. The chapter heads concern "Roads and Choices", "The Call of the Upper Road in Nature, in the Soul" and "Opportunities on the Upper Road".

## Report Cards

The reports for the month of March are now being prepared and mailed to the pastors of the Baptist girls here. Where there is no pastor, the report goes to the parent as usual. The attendance and records during March have been higher than this time last year. Pastors would do well to write a line of encouragement to their students here.

## Tale of a Tithe

Several members of the Life Service Band are preparing this little play, which is to be presented by them at the chapel of the Salvation Army. Doris Smith, of Kosciusko, is in charge of the play. It will be given in about two weeks.

## \$5 Each For Blue Mountain

Each Baptist girl—along with all the other students—pledged recently \$5.00 each to the Blue Mountain Endowment. Every girl is trying to earn her own money. They are doing this by various ways. Some are typing, some shampooing hair, making candy and others are manicuring. They plan to raise the money this week.

## Senior Holidays

Practically all the Seniors leave Saturday for their spring holidays. They will be away a week. We shall miss them. We are urging each one to keep her S. S. Record while at home and report it when she returns, so as to keep the records here straight.

## Another Effort

We are making another earnest effort to enlist the remaining thirty-seven girls in S. S. who have not already lined up in the work. Our membership Committee is at work on them, and on the absentees too. This last week they sent out the following notices:

We missed you last Sunday and think there must be  
A very good reason why we did not see  
Your bright, smiling face; and your voice did not hear,  
So please come next Sunday and bring us good cheer.

## JOTTINGS FROM LOUISVILLE, KENTUCKY

It was a great day!

On March 26th, 1926, those of our student-body, who because of pastorates that would call them away Saturday, began to move to the "Beeches". Saturday afternoon by three o'clock the last van was moving out with the final load, save a few who had to delay until Monday to complete their move. "We are all set" in the new buildings. The New Dormitory is not complete in every respect, though we are using the main part of the building and the East wing. With a few exceptions the rooms are for individual students. They are as spacious as need to be, and equipped with a good clothes closet, and storage closet above this to the ceiling. Opposite the closet is a wash basin with hot and cold water, a nice size mirror and light above. The room is finished in cream color with a good substantial bedstead, mattress, table, dresser, chair and book rack. These are finished in mahogany; the dresser is metal in all frame work and drawer accommodation.

Our new home is just fine! The natural brick finish with window sills and other fittings in white and blinds in a pretty blue, makes one think as they stand at a distance that it is the nicest building that they ever beheld. Lavatories, baths, fire doors, and stairways, everything substantial and efficient. The floors are reinforced concrete with a rubberized composition mat specially fitted, covering the floor to within 12 or 14 inches of the wall.

The "Assemblage Room" and "Dining Room" are floored with red square-blocks about five inches sizes, the dining tables are large enough to accommodate not more than eight at a meal, and at which time some one acts as host at each table. All who have been acquainted with the long tables in the old hall will see how this is much to the improvement of dining hall procedure.

On Tuesday, March 30th, we had an informal dedication in the Chapel of Norton Hall—at the Beeches. Dr. E. Y. Mullins, presiding. Dr. Mullins had the student body join in with the faculty in singing

"Praise God, from whom all blessings flow;

Praise Him, all creatures here below;

Praise Him above, ye heav'nly host;  
Praise Father, Son, and Holy Ghost."

After singing and announcements made, Dr. Mullins read from Romans 8:24-39, and based what comments he had to make on these words from the 28th verse, "We know that to them that love God all things work together for good." He told how that another location had been selected for the building of the new Seminary home, and how that the World War had interfered, and the public works commission was unable to extend the car line as was hoped, etc., and, how that a non-professing Christian one day called on the telephone and suggested that investigation be made toward the purchasing of this present prop-

erty, etc., and the investigation was made and it was learned that it could be purchased at a figure \$40,000.00 less than was asked the previous year, and the purchase was made. How, too, the Library building was sold for twice what it would have been able to get a year ago, and it seems that the other property on Broadway and Fifth streets will sell much better than was once thought. Too, how that in the Seventy-five Million Campaign, the Seminary was practically figured out, and now we are in a most attractive location and very beautiful buildings.

After several volunteer prayers from the students, members of the faculty that were present, again we sang, "Praise God, from whom all blessings flow", etc. We were then dismissed by prayer from the chair.

Sunday afternoon, April 11th, is set for the formal dedication of the buildings. The speaker has not been announced for the day.

—J. H. Gunn.

## BEAUMONT INTERMEDIATES MAKE 100

Sunday night, March 14, the Beaumont Intermediates made 100 per cent in their union for the first time in our eighteen months of existence. It never pays to give up! We have worked hard for eighteen months and at last reached our goal 100 per cent in all the eight points. We do not intend for this to be the last time.

We have also finished our Study Course, and were nearly 200 per cent in this, part of our number taking the Manual and Pilgrim's Progress also.

Today, March 27, we are holding our Quarterly Business meeting and our Program Planning meeting also.

We are expecting great things of our new line-up of officers in our next quarter's work.

THOMAS COMBS,  
Corresponding Sect.

The juniors of the Kosciusko Baptist Church observed Study Course week with twenty-two juniors taking examination. The diplomas and seals will be given out publicly Sunday morning.

The social committee met Monday afternoon at Mrs. Maxwell's with every member present, and planned an Easter egg hunt for Thursday afternoon.

We checked up on the Standard of Excellence Sunday night and find we are A-1 for this quarter. We are going to try to stay A-1 for the whole year.

AVA MCGEE,  
Cor. Sect.

## NOXAPATER B. Y. P. U.

The Noxapater B. Y. P. U. was represented by Mary Sue Webb, Emily Mitchell and Bennie Strum.

The messages brought back have been both helpful and inspirational. The suggestions made in regard to absentees, Bible readings and absence of quarterlies in programs are very helpful.

Just watch our B. Y. P. U. go.  
NORA JOHNSON.

## OUR HOSPITAL.

The following is the address at dedication of the Southern Baptist hospital, New Orleans, by Dr. Carroll W. Allen, chief of the Surgery Department:

Friends:—Whose work and money have contributed to the erection of this building,

Friends: Whose labor will care for the sick within its walls,

Friends: All—We are gathered here today with a unity of purpose, a triumphant satisfaction, this magnificent building is completed. We are here to dedicate its finished proportions to the alleviation of pain, the prolongation of life and the relief of suffering. The first unit of this hospital, with its capacity for 250 beds is erected to administer to the cause of suffering humanity, irrespective of creed,

This would have been an appropriate and fitting occasion to have presented you with some scientific subject, reviewed past accomplishments, or outlined our hopes and visions of the future. Feeling, however, the serious and important nature as well as the great honor in the responsibilities I am about to assume, my thoughts have been entirely along the line of service and duty to afflicted humanity to the exclusion of all other subjects. It is accordingly along these lines that I wish to speak.

There is a beautiful quotation that says: "Each accomplished service of the day, paves for the feet of God a Lordlier way."

It is related in a Red Cross myth and who knows but what it may be true, that the first Red Cross was on the arm of the Good Samaritan, who helped the suffering wayfarer. Be that as it may: We know that one of the commands of the Christ was: "Heal the Sick."

So we find, that hand in hand with church work, goes Hospital work and School work. This is particularly true in the mission field in foreign lands: first, the church is erected, then a hospital, then a school, to administer to the spiritual, physical, and mental needs of man, his three fold development. New Orleans is known as a city of churches, and hospitals. Our beautiful churches are known all over the land.

We had this past fall a great church convention here, and we dispensed the hospitality for which our city is noted.

Do you know, that according to a national building survey, the South is leading all sections of the United States in building activities. The Florida cities are ahead owing to their great real estate boom; but near the top of the list comes our dear New Orleans. A result of last year's building stands before us today.

New Orleans, the premier city of the South, at the gateway to the great Mississippi Valley, the key to those countries to the South bathed by the warm waters of the Gulf and Caribbean with their rich store houses as yet almost untouched by the hand of man, with their long list of diseases the cause of many



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as yet unknown, offering to the medical man a veritable empire for conquest. In the reawakening of the South, which seems now at hand we should logically become the financial, industrial, educational and medical clearing house of this vast territory.

The American is generous and charitable by nature.

Humanity owes much to the American people—The rich and well-to-do persons of the United States are the most generous wealthy persons of the world.

From time immemorial, human beings have worthily desired, that good deeds should live after them, in some enduring form unto successive generations.

No human being can exist as an independent unit; there is a sense of course, in which each individual is truly the center of his universe, but in a larger sense, he is a part of humanity's whole; and each individual when he discovers where the service may best be given.

A man may be loyal to his family, but this does not go far enough, loyalty to his community, and his nation, make him a true citizen, and, loyalty to humanity elevates him above all provincialism.

One of the great and significant characteristics of the time is that man is more conscious of his duty to his fellowman. Often this consciousness comes to us, after long days and nights of pain; for where there is intense suffering, or intense grief, we discover that God is in it.

Many of the great philanthropies of the time, have been the direct result of human pain or grief.

We have all known people, who because they have been or endured great physical suffering, have given enormous sums of money, that a remedy might be found, and others saved from such an experience: So our hospitals go up: The result of contributions from thankful people, from grateful people, and from people who think that one of the best uses to which money can be put, is for the purpose of ameliorating life, and in the building of this hospital, the widows mite has been counted along with the rich man's thousands.

Men and women study the problem of human pain; with a view of relieving and preventing it. The study is not an abstract one, hearts are in the work. Search is constant and unwearied for unknown causes of diseases, and it is to be hoped, that before many years, there will be a few diseases that do not yield to treatment, or that cannot be ameliorated.

There is no need to speak of the marvels of science: For uncounted years, the Niagara River dashed over its rocky cliffs, the power of millions of horses behind it—a beautiful sight for the tourist, but nothing more. Today that same Niagara turns the wheels of a hundred great industries, gives light and power to all western New York, and is soon to become the power system for the entire Northeast. What made the difference? The Niagara has not changed, it had exactly the same power aforesaid; it is simply that

science has shown man how to harness that power, how to use. In that way science shows you how to use your own latent powers, how to wake the sleeping giant within you, and science and benevolence combined makes a most powerful combination. Science put to the service of humanity.

One of the most attractive characters in history, is the physician Luke, spoken of by St. Paul as the beloved physician, the term of endearment is eloquent; it is grateful patient's tribute to the care and efficiency of his own good doctor. St. Luke seemed to unite in his person and character, religion and science, two great ways of approach to ultimate reality; two things which the God of all truth has joined together.

One of the questions which at the present time is most engaging popular attention is the true relation existing between religion and science. Rest assured I have no intention of going into this subject, except to state that the relation between mind and matter is a close one. A physician is oft times expected to cure a man of diseases which may be largely caused by his body, that he has sinned in his soul. The body is not solely a physical mechanism but must be considered in connection with its spiritual origin. A patient is sometimes in more need of the services of his minister than of his doctor. The two professions are closely connected. So our hospitals follow in the welfare, but it is scattered about wake of our churches.

Even now we have the science and the ability available for a universal welfare, but it is scattered about the world like a handful of money dropped by a child.

Even now there exists knowledge that is needed to make mankind universally free, and human life sweet and noble. We need but the faith for it, and it is at hand.

Humanity stands on two feet, that is to say it progresses unevenly, first one side then the other. Oft times the faith in our ideals, is in the lead, then slowly and painfully the practical side of life must be drawn up to the ideal.

Ideals are like stars you will succeed in touching them with your hands, but echoes them as your guides, follow them and so work out the plan of destiny.

We cannot live always on the heights of the ideal, we must come down to the plains of life; we must learn to succeed with the earthly materials at hand; and in the sphere of life in which we are placed.

There is a story of a poor Boer farmer, who struggled for years to glean a livelihood out of his rocky soil, only to give it up in despair, and go off to seek his fortune elsewhere. Years later, coming back to his old farm, he found it swarming with machinery and life, more wealth being dug out of that farm, every day, than he had ever dreamed existed. It was the great Kimberly Diamond Mine! Most of us are like the poor Boer farmer; we struggle along on purely surface power, never dreaming of the power for

good that would be ours, if we but dig a little deeper; rouse that great inner self, that can give us more than any acre of diamonds.

A new century does not make a new man. A new epoch in time is made so by the deeper thought, the fuller accomplishment of the men and women of that time. The men of the future will no doubt point back to the present age as the opening of a new era.

May we not hope that one of the results of the great war, will be a more perfect understanding of life, and its call to service.

That the fullness of a man's life, must not be measured by what he gets out of life; but that life draws the best out of him.

Words pass, but deeds remain. We have before us today an example of service. Here in this city we love so well, may this hospital be dedicated to the service of humanity.

May our institution be a new star in the median firmament, a beacon to the afflicted, a lighthouse to the storm tossed sufferer.

May we take our place with our sister institutions of our city and Southland in serving humanity's needs, broadening the scope of this work and share in solving the medical problems of the future.

May we accept that further responsibility of an institution such as this to not only keep in mind our duty in the care of the patient within our walls but a constant knowledge of the tremendous power and opportunity offered to favorable influence and mould the medical thought and conduct of those with whom we come in contact.

The common opinion entertained by many of the laity is that the surgeon is unfeeling, callous and indifferent to the suffering of others. These characteristics I am glad to say are not those shown by the surgeons with whom I am intimate. The life of a surgeon is a hard and trying one full of tragedies, horrors, disappointments and bitter defeats in seeing young and beautiful life, vigorous manhood and womanhood come to an untimely end; but it also has its joys and pleasures, its exquisite satisfactions, its ample compensation and rewards when through the practice of its art the grim reaper has been halted, the angel of death made to pause in its flight.

The doctor's work brings him face to face many times each day with the great realities of life and death. We see the inner life of the home, when the social mask is off, and the hearts are laid bare. We see the love of parents for their children, the loving care of the young for the old, the strong for the weak. Oft-times alas! we see the reverse side of the picture, but we do know the beauty of service. Our work makes us look at life in a serious way and we needs must look at life in a spiritual way.

With these thoughts foremost in mind I can think of no better way to close my address, than with the words of the familiar consecration hymn:

Thy will was in the builder's thought,

Thy hand unseen amidst us wrought,  
Thru mortal motive, scheme and plan,  
Thy wise eternal purpose run.  
  
Oh Father, deign these walls to bless,  
Fill with Thy love their emptiness,  
And let their door a pathway be,  
To lead us from ourselves to Thee.

# To PASTORLESS CHURCHES and PULPIT COMMITTEES

It is with great pleasure for us to announce that this year we have graduating from the Southern Baptist Theological Seminary, something more than 100 splendid men. It is, we believe, a pardonable pride which we have in this class. Mississippi has fifteen graduates here this session. Fourteen per cent is no bad record, and we feel as though every one of them could be carried back to Mississippi, and why not? I believe that at one time Mississippi had something like seven or eight senators in the national senate. It was because other states recognized our men as good material. It would have been impossible for Mississippi to have sent that many senators at one time to represent Mississippi, but the Baptist of Mississippi can, we feel, bring these fifteen men back home. Some state will claim them if we should fail to do so.

Some of these men graduate with the degree of Graduate of Theology, and we are glad to list them here, and you will do well to get in touch with them.

W. S. Bullard  
C. T. Davis  
N. G. Hickman  
S. W. Rogers  
J. C. Wells  
G. H. George  
J. S. Riser  
W. M. Taylor  
F. J. Chastain  
R. M. Dykes  
D. O. Horn  
W. H. Smith  
G. F. Winstead  
E. L. McElroy  
W. S. Smith

Yours very truly,  
—J. H. GUNN.

Restaurant proprietor (to orchestra conductor): "I wish you'd display a little more tact in choosing the music. We've got the Worshipful Company of Umbrella Makers dining here this evening, and you've just played, 'It Ain't Gonna Rain No More.'"

"He's outspoken—calls a spade a spade."  
"Yes, and my, what he calls a lawn mower!"

"Realized any of your boyhood ambitions?"  
"Yes, when my mother used to cut my hair I wished I were bald-headed."



(Continued from page 13)  
tist churches very few of them will turn you down cold if you approach them in the right way and spirit. They will take no bossing or dictating, thank the Lord, but if you will let them understand that you desire to worship with them and try to help them and let them decide all things for themselves after the whole program is over you will not find a great amount of objection.

#### Died

Mrs. L. E. Pritchard died at the home of her son, J. Horton, at Oakland, March 29. She was 72 years old, was a member of Enon Baptist Church, Grenada county. She had been married twice: first to Moses Horton and after his death to James Pritchard who died nine years ago. The writer attended her burial at the Power's cemetery. She was spoken of as a good woman.

Rev. J. E. McCraw, of Newton, preached for Pastor Shirley at Philadelphia the third Sunday. Brother Shirley was supplying for another church for the day.

According to the announcement in the papers, "an old-fashioned revival" began at Philadelphia last Sunday. Evangelist Roswell of Oklahoma is doing the preaching and Brother Perry of Kentucky is leading the singing. May the Lord send "showers of blessings."

#### COLUMBUS MEETING

I have just returned home from an eleven day meeting with Dr. J. D. Franks of the First Baptist Church, Columbus, Miss. I had such a good time and was so delighted with what I saw that I thought I would write you a word about it.

I like the Mississippi Baptists. I have made a number of visits to the state and have always been kindly received and have come home thanking God and taking courage. The Columbus Church is a great church with a great pastor and a great program and with tremendous possibilities. Doctor Franks has a genius for hard work. He is one of the most lovable brethren I have ever known, he is a splendid organizer, he is enthusiastic and he can do more different things and do them all better than any one man I ever knew. We had a good meeting. The influenza epidemic interfered the first week, but the people came and responded in a great way. Then, they treated the visiting preacher so royally that he has a hankering to go back again.

But, what I wanted to speak about especially is the Baptist workshop. It has long been a problem to care for Baptist students in state schools, but it seems the brethren in Mississippi have found the key to the solution in the Baptist workshop at Columbus. It has the right name, the right purpose, the right program, the right personnel and it is getting the right results.

The building is beautiful and conveniently located just across the main street from the main building of the M. S. C. W. It is as cozy as

a love nest and admirably suited to the work in hand. But, it will soon be too small to do the best work and accommodate the increasing numbers who are taking advantage of the opportunities offered.

A finer bunch of girls I never saw. They are serious and studious, they are cultured and consecrated. Large numbers attended every service and responded to every appeal I made giving undivided attention to every message. A score of definite decisions were added to the already large number of volunteers.

Who can measure the influence of this institution upon the College and the world? All honor to J. D. Franks, the state board and Miss Mary Frances Johnson, the capable, cultured student secretary.

Ten thousand blessings on the Mississippi and the Baptist Workshop.

Sincerely yours,  
J. E. DILLARD.

Johnnie was gazing at his one-day-old brother, who lay squealing and yelling in his cot.

"Has he come from heaven?" inquired Johnnie.

"Yes, dear."

"No wonder they put him out."

A police officer met an organ grinder on the street and said, "Have you a license to play? If not, you must accompany me."

"With pleasure," answered the street musician. "What will you sing?"

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We are now receiving Reservation Fees for Session 1926-27. State whether you wish rooms in the Self Help Department, Dockery Hall, or in regular Boarding Department. The Fee is \$12.50. Send check to,

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#### PULLMAN RESERVATIONS

# Southern Baptist Convention

HOUSTON, TEXAS

MAY 12th TO 16th, 1926

In addition to Sleepers and coaches from New Orleans, through Standard Sleepers from Jackson and Vicksburg, Miss., to Houston, Texas, will be operated in connection with The Mississippi Special on Schedule shown below.

Leave Jackson, Miss., IC RR.....	3.45 PM May 11th
Leave Vicksburg Y & M V.....	4.45 PM
Arrive New Orleans IC RR.....	8.45 PM May 11th
Arrive Baton Rouge Y & M V.....	10.30 PM

#### MISSISSIPPI SPECIAL SCHEDULE

Leave New Orleans, La., Gulf Coast Lines.....	10.00 PM May 11th
Leave Baton Rouge, La., Gulf Coast Lines.....	12.15 AM May 12th
Arrive Houston, Texas, Gulf Coast Lines.....	8.00 AM May 12th

#### Dining Car serving breakfast

For those who must go ahead to attend conferences, we suggest following regular train schedules.

Leave New Orleans, La., Gulf Coast Lines.....	11.20 AM or 9.05 PM daily
Leave Baton Rouge, La., Gulf Coast Lines.....	1.40 PM or 11.25 PM daily
Arrive Houston, Texas, Gulf Coast Lines.....	9.55 PM or 7.35 AM daily

Have your ticket routed GULF COAST LINES from New Orleans, and go with the Mississippi delegation.

All tickets allow stopovers at New Orleans, either on going or returning trip, which will enable you to visit New Baptist Hospital and Bible Institute.

Standard Pullman fares from Jackson and Vicksburg, Miss., to Houston, Texas, are Lower berth \$6.38, Upper berth \$5.10, from New Orleans and Baton Rouge to Houston, Texas, Lower berth \$3.75, Upper berth \$3.00.

It is important that you make your Pullman reservations now, which can be done through your local Agent or by communicating with the undersigned.

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